THE CATECHISM OF THE Church of England,

With ſhorter

MARGINAL NOTES

Then thoſe formerly publiſh'd.

By Edward *Lord Biſhop of* Cork *and* Roſſe.

The Texts of Scripture, produced, for explaining and proving the Doctrine of the Catechiſm, are in theſe Notes ſet down in words at length, and ſome other helps contrived, to make Catechiſing more eaſy and more edifying.

Feed my Lambs. John, xxi. 15.

DUBLIN,
Printed by *Andrew Crook*, Printer to the Kings Moſt Excellent Majeſty, on *Ormonde-Key*, 1696.

Imprimatur.

April, 14.
1696.

Narciſſus, *Dublin.*

To my Reverend Brethren, the Clergy of the Dioceſs of Cork and Roſſe.

Dear Brethren,

WIth what Conſtancy and Earneſtneſs, in all my Viſitations, and otherwiſe, ſince my firſt coming amongſt you, I have preſſed the truly neceſſary Duty of Catechiſing, you all of you know, and muſt be my Witneſſes at that Great Day, when both you and I muſt give up our Accounts. How far forth you have been diligent herein, I leave at preſent to the reflections of your own Conſciences.

I do not need to repeat to you that the work of Catechiſing is not meerly hearing Children ſay over that form of words which our Church has ſo wholeſomly prepared for them. *Catechiſing* on our part, *is making the Doctrine contained in the Catechiſm, plain to the underſtandings of the Catechiſed*; And by all the wiſeſt and humbleſt ways we can contrive *in relating it to them*, that they may be ſure to *retain*, as well as *underſtand*, each Point of *Faith* and *Manners*. The making each of them plain,

plain, is what I have endeavoured in my former Notes on the Catechiſm, Printed and Re-printed both here and in *England* oftentimes. I have now at the Requeſts of ſome of you, put the *Texts of Scripture* cited throughout, *in words at length*, for the readier help both of Catechiſts and Catechumens; but I have withal *much ſhortned* the *Notes*, leaving out oftentimes whole Pages, in many places changing larger for ſhorter, in others adding brief new ones, and not a few more pertinent places of Scripture. (And by the way I deſire any of you or others, that as, in your Practice, any Texts properer than theſe, to the purpoſe for which I have produced them do occur, you will ſuggeſt them to me, that on Conſideration of them they may be inſerted in a new Edition.) I have alſo in the *Margin* of the Notes *put Matter for fit Queſtions*, Anſwered in the Notes. (The *Anſwer's* commonly *marked with an Aſtarisk* *) which may direct the Catechumens to the readier applying the Notes to the Particulars of the Catechiſm, or of Chriſtian Doctrine explained in the Notes. I have done all this, God knows, meerly to make Catechiſing as eaſy, plain and profitable as I am able.

I do not intend to lay aſide my *Larger Notes*, but will give them, God bleſſing me, *another Review*, and what further *Inlargments* I conceive they need: And then I ſhall more *accommodate* them, as partly I did in the laſt *Dublin* Edition of them 1686, to a *Courſe of Sermons*, or to *Grand Catechetical Heads for Sermons, Methodically* to be gone through *once or twice every year*.

In the mean time, for the moving you to Diligence and Aſſiduity in this ſo much neglected Duty. (*Neglected* I may juſtly ſtile it, as to the *true manner of performing it.*) Give me leave, as from our Common Lord Chriſt Jeſus, to recommend to your Conſideration his own words to *St. Peter*, *John*, laſt, 15. 16, 17. *So when they had dined, Jeſus ſaith to Simon Peter, Simon ſon of Jonas loveſt thou me more than theſe* (that is, not more than theſe my other Diſciples, as commonly miſtaken (for this was a Queſtion impoſſible for any truly to anſwer but the Searcher of all hearts; beſides, if *Peter* had exceeded all the

reſt

ſt in Love to his Maſter, and he had known it alſo, too invidious for him to have anſwered) but more than theſe the vaſt Draught of Fiſhes which they had juſt before taken, and on ſome ſmall part of which they had now Dined, more than theſe thy Nets, thy Boat, Craft and Tackle, which lay by; if thou doſt love me more than this World) *Feed my Lambs. He ſaith unto him again the ſecond time, Simon ſon of Jonas loveſt thou me? Peter ſaith unto him, yea Lord, thou knoweſt that I love thee, he ſaith unto him, feed my ſheep. He ſaith unto him the third time, Simon ſon of Jonas loveſt thou me? Peter was grieved becauſe he ſaid unto him the third time, loveſt thou me? And he ſaid unto him, Lord thou knoweſt all things, thou knoweſt that I love thee: Jeſus ſaith unto him, feed my ſheep.* From whence I only note for the preſent, that *at leaſt a third part of our Flock* which we are to Feed is the *Lambs of Chriſt.* (Thoſe you know *muſt have Milk.*) And ſo in a word, *a third part of our work is Catechiſing.*

Now this I ſhould think ſufficient to deliver you from that common Miſpriſion, that *Lent only* is the *Seaſon* for *Catechiſing.* Indeed if it were now with us as it was in the Primitive Church, that mainly Proſelites from Heatheniſm or Judaiſm were to be Baptiſed, and *Eaſter* were the *Great time of the year for Baptiſm*, as then, or did the *Biſhop* only *Confirm in Eaſter-Week*, there were ſome reaſon for being more buſy in the Catechiſm only during Lent. But now, that the perſons we Baptiſe are generally Infants, whom we Catechiſe long after Baptiſm, and that the Biſhops Confirm only as they Viſit Pariſhes, and otherwiſe as they ſee occaſion, there is no reaſon in the world for that conceit of Catechiſing in Lent only; it being as conſtant a Duty of Miniſters to Inſtruct and Breed up Children for Confirmation, as of the Biſhops to Confirm them when Inſtructed; and the *Canon* in this Caſe being *expreſs* (*Can. of Ireland*, XI.) *for Catechiſing every Sunday.* If in the dark Quarter of Dead Winter we forbear Catechiſing, 'tis as much forbearance in this kind as is excuſable. And by the ſame Canon you ſee, *You are not only to Examine and Inſtruct the Youth, but alſo the Ignorant perſons of your Pariſh in the Ten Commandments,*

ib.

the Articles of the Belief, and in the Lord's Prayer, and Catechiſm ſet forth in the Book of Common-Prayer. If Fathers, Mothers, Maſters and Miſtreſſes cauſe not their Children, Servants and Apprentices to come to Church for Catechiſing, you are to Preſent them. I need not tell you the Puniſhment on you and them for neglect: I will pray and hope that none may be guilty of the one, or deſerve the other; and ſo Commend you all, and your Flocks, to the Grace of God, beſeeching you all, even in your ſecret Prayers to remember (as he more than once or twice on his knees does daily, you.)

Beloved Brethen,

Your unworthy Paſtor and Servant in the Lord Jeſus,

Edw. Cork *and* Roſſe.

ERRATA.

PAge 4. line laſt, read *expeſt.* p. 6. l. 17. r. *cut down.* p. 13. l. 27. r. *Article.* p. 15. l. 15. r. *eyl*, inſtead of *e il.* p. 20. in the Margin, the Queſtion *What the Goſpel means*, is miſplaced. p. 24. l. 28. r. *real.* p. 27. l. 21. blot out *be.* p. 28. l. 23. *We are to pray for the Holy Spirit*, ſhould not have been printed as a Text of Scripture. p. 31. l. 26. r. *Pſalms.* p. 35. l. 12. after *Romans*, add 5. 19. p. 37. l. 15. r. *hapineſs.* p. 40. l. 26. r. *of the.* p. 44. l. 12. r. *the Lord.* p. 48. l. 6. r. *day, it.* p. 50. l. laſt, r. *any other.* p. 56. l. 27. r. *believe his*, p. 60. l. 4. r. *ſhall.* p. 63. l. 19 r. *every ſin.* p. 66. l. 3. r. *ſhalt. ibid* l. 27. r. *ſend us.* p. 69. l. 14. r. *into one.* p. 71. l. 25. r. *his.* p. 73. l. 4. r. *tranſgreſſed. ib.* l. 18. blot out *of. ib.* 22. r. *Acts. ib.* l. 31. r. *temper*, &c. p. 74. l. 33. r. *who know.* p. 75. l. 15. r. *upon them. ib.* l. 26. r. *and thy.* p. 77. (miſſigured 64) l. 5. r. *break. ib.* l. 27. r, *accordingly*, p. 78. l. 20. r. *out of*, 1 *Cor.* p. 80 l. 32. r. *courteſy.* p. 83. l. 13. r. *to the Church, to be.* p. 84. l. 3. r. *a Sacramental. ib.* l. 32. r. *they do not. ib.* l. 35. r. *Office.* p. 86. l. 6. r. *ſl. pr.* Other leſs ſlips which diſturb not the ſenſe, the Reader will pardon.

A Prayer which may be uſed by Children when they apply themſelves to the Underſtanding the Catechiſm.

ALmighty Father, maker of Heaven and Earth, thy God of all mercy, and giver of all goodneſs; vouchſafe I pray thee, to forgive me all my ſins, through my Lord Jeſus Chriſt, and to create in me a clean heart by thy Holy Spirit. Thou knoweſt, Lord, my fooliſhneſs, and how the eyes of my mind are blinded through the ignorance that is in me: be pleaſed therefore to open my underſtanding; and while I learn the Form of Sound Words, frame my ſoul to ſuch a ſenſe of the truths in them, that I may rightly believe in thee, and ſo believing, fear, honour and love thee with all my heart, mind and ſtrength. And further, that in all things I may ſerve and obey thee as I ought to do. Deliver me, O my good God, from Childiſh Vanities and Youthful Luſts: from Lying, Pride, Idleneſs, Gluttony, and from loving or delighting in any the pleaſures of ſin. Grant alſo unto me, that I may daily increaſe in the wiſdom which is from above, and grow in grace as I do in ſtature. And finally of thine infinite goodneſs, both give me daily and continue to me all ſuch things which thou knoweſt to be needful to me, till thou ſhalt bring me to thine everlaſting Kingdom, through Jeſus Chriſt my Saviour; who has taught me when I pray to ſay,

Our Father &c.

The Title.

A

CATECHISM,

That is to say,

An Introduction

To be learned of every person, before he be brought to be Confirmed by the Bishop.

TO Catechise is to Instruct by often [Sounding in] or repeating in short the first, certain and most necessary Points of Religion, on which, as on a Foundation, all other Doctrines of Religion are grounded and stand, Luke 1. 4. That thou might-est know the certainty of those things wherein thou hast been Instructed [or Catechised.] 1. Cor. 14. 19. In the Church I had rather speak five words with my understanding [that is with my being understood by all] that by my Voice I might teach (or Catechise) others, &c. * what it is to Catechise.

Now the word Religion signifies * the Worship or Service of God: And because none can truly *worship* God, who do not *believe that he is*, therefore * those plain Truths or Doctrines which bring us to Believe, Fear and serve God, we commonly call the *Principles* [that is Beginnings or Grounds] *of Religion.* Such are, (1.) That there is a God, and (2.) that God will surely reward holy men, *Heb.* 11. 6. *He that cometh to God, must believe that he is, and that he is a rewarder of them that diligently* * what Religion is. * what the principles of Religion.

gently seek him. (3.) That people ought to repent of their sins, and (4.) To believe God, and the like. *Heb.* 6. 1. *Leaving the Principles of the Doctrine of Christ, let us go on unto perfection: Not laying again the foundation of repentance from dead works, and of faith towards God.*

what it is truly to have learnt the Catechism

* Therefore to have truly learnt the Catechism, is to understand such points as these now mentioned: That there is a God, that he is a rewarder of good people, What Repentance is? &c.

The Introduction or Entrance to the Catechism consists of Four Questions, with their Answers.

what the Introduction (or Beginning Questions) of the Catechism teaches.

"The Introduction of the Catechism by demanding the *Christian name*, brings the Catechised "to *own themselves Christians.* (*Q.* & *A.* 1. 2.) "And then *instructs* them in the *Benefits* (A. 2.) "and *Vow of Baptism* wherein they were made "Christians, of which two the Covenant of "Grace consisteth; namely * of our Vow, and "the Benefits by God made over to us if we "keep it. (*Q.* & *A.* 3. 4.)

* *what the Covenant of Grace consisteth of.*

Q. 1. What is your name?

Ans. N. or M.

The end of Godfathers and Godmothers.

Q. 2. Who gave you that name?

Ans. My Godfathers and my Godmothers, in my Baptism wherein I was made 1. a member of Christ,

Every thought or mention of our Name, should mind us that we are Christians, *i.e.* baptised *Disciples* and followers of Christ.

The use of Godfathers and Godmothers is required by the Church, for Security, that the Child shall be taught to understand the Vow (of Baptism, and Christian Religion although the Parents by rea-

so

2. the Child of God, and 3. an inheritor of the Kingdom of Heaven.

ſon of death or otherwiſe, ſhould not teach him: Yet this uſage, amongſt Chriſtians took its riſe from the ſame amongſt the Jews in their Sacrament, called Circumciſion, which anſwereth our Baptiſm. When the Prophet *Iſaiah*, by God's command, gave the name to his Son (that was at his Circumciſion) *He took to him faithful Witneſſes Uriah and Zachariah, Iſai.* 8. 23.

The Riſe of them.

The Cuſtom and Law of giving the Name to the perſon Baptiſed, in Baptiſm, came immediately from the ſame Cuſtom among the Jews at Circumciſion, *Luke*, 1. 59. *And it came to paſs that on the eighth day they came to Circumciſe the Child; and they called his name Zacharias after the name of his Father.* Chap. 2. 21. *And when eight days were accompliſhed for the Circumciſing of the Child, his Name was called Jeſus which was ſo Named of the Angel before he was Conceived in the Womb.*

Why the Name given at Baptiſm.

Here follow the Benefits of being Baptiſed, or God's part of the Covenant of Grace: That is, the good things which God grants on his ſide in Baptiſm.

What the Benefits of Baptiſm, or Gods part of the Covenant of Grace.

1. We are made Members of Chriſt, that is, * *Members of his Body. which is the Church, Epheſ.* 5. 30. *We are Members of his Body.* Epheſ. 1. 22, 23. *Of the Church which is his Body*, and therefore of Chriſt, *Epheſ.* 5. 23. *Who is the Head of the Church, and Saviour of the Body.*

What it is to be a Member of Chriſt.

Now the Benefit we have by having Chriſt our Head, is that, as the natural Members from the Head, ſo we from Chriſt, partake of Life and Senſe Spiritual; that is of Grace, help and comfort, *John*, 1. 16. *Of his fullneſs have all we received, and Grace for Grace*, Epheſ. 4. 15. 16. *In him, which is the Head, even Chriſt, from whom the whole body, fitly*

joyned together, and compacted by that which every joynt ſupplyeth, according to the effectual working in the meaſure of every part, maketh increaſe unto the edifying of it ſelf in Love.

What to be children of God.

2. We are made Children of God (that is, * put into an eſtate of God's Favour and Love; whereas by nature we are Children of wrath) *Gal.* 3. 26. 27. *Ye are all children of God by faith in Chriſt Jeſus; for as many of you as have been Baptiſed into Chriſt, have put on Chriſt.* We may as Children to a Father with freedom and ſweetneſs, go to God in Prayer, being confident that we ſhall be heard, through Jeſus Chriſt, *Epheſ.* 2. 18. *Through him we have acceſs by one Spirit unto the Father,* and *Chap.* 3. 12. *In whom we have boldneſs and acceſs with confidence by the faith of him.*

What the Kingdom of Heaven.

3. Being Children of God we have a right to inherit the Kingdom of Heaven, *Rom.* 8. 17. *If Children then heirs; heirs of God, and joynt heirs with Chriſt.* * By the Kingdom of Heaven is meant, everlaſting glory and happineſs in Heaven with God and Chriſt after our death, *Coloſſ.* 3. 4. *When Chriſt who is your Life ſhall appear, then ſhall we alſo appear with him in Glory.* 1 *Pet.* 1. 4. *An inheritance incorruptible and undefiled and that fadeth not away, reſerved in heaven for you.*

What it is to Vow.

Q. 3. What did your Godfathers and Godmothers then for you?

Anſ. They did promiſe and vow three things in my name.

First that I ſhould renounce the

* To Vow, is to make a ſolemn Promiſe unto God, as ſtrong as any Oath, *Pſ.* 132. 2. *He ſware unto the Lord, and vowed a vow unto the Almighty God of Jacob.* As for Childrens friends Vowing in their name, ſee Notes on *Qu.* and *Anſ* 20.

We cannot in Juſtice, by the Covenant, except God ſhould

evil and all his works.

ſhould perfect the three fore-mentioned Benefits to be beſtowed on us, except we perform the three parts of our Baptiſmal Vow following: Namely to renounce the Devil, &c.

What to Renounce.

To Renounce, is to diſclaim, diſown, proteſt againſt, or vow to have nothing to do with.

What here meant by the Devil.

By the Devil here is meant the Chief of the Devils; yet ſo, as to take in any or all of them, even the whole nature: As *Matth.* 25. 41. *Everlaſting fire prepared for the Devil and his Angels,* *Jam.* 4. 7. *Reſiſt the Devil and he will flee from you.*

What Devils are.

The Devils are Angels fallen from Heaven (or from a moſt Holy and Bleſſed Eſtate) into an Eſtate of moſt Malicious Sinning and dreadful Wo. *Jude,* 6. *The Angels which kept not their firſt eſtate, but left their own habitation, he hath reſerved in everlaſting chains under darkneſs, unto the Judgment of the Great Day.*

What Angels are.

Angels are ſuch Beings as our Souls are without bodies, but exceedingly much more Knowing and more Powerful. *Pſ.* 103. 20. *Bleſs the Lord ye Angels of his, ye that excel in ſtrength, ye that fulfil his commandment, and hearken unto the voice of his words.*

Holy and Bleſſed Angels.

Thoſe Angels which fell not, behold the Face of God; that is, immediately Know, Contemplate, Love and perpetually Praiſe him, and are Bleſſed in his ſervice, *Pſ.* 103. 20. as before, *Matth.* 18. 10. *Their Angels* (that is the Angels who watch over the little Children) *do always behold the Face of my Father which is in Heaven.* And much more all the Bleſſed Angels who are not ſent abroad.

What the works of the Devil are.

* The works of the Devil are (1) all Seeking him, or deſiring to meet him or to know any thing from him, or have to do with him. *Deut.* 18. 10, 11. *There ſhall not be among ſt you any one that uſeth divination, or an obſerver of times, or a Witch, or a charmer, or a Conſulter with familiar Spirits, or a*

Wizzard

Wizzard, or a Necromancer. Levit. 20. 27. *A M or a Woman that hath a familiar Spirits, or that i Wizzard, shall surely be put to death : They shall st them with stones, their blood shall be upon them.* (2 All seeking to those who are thought to deal wi the Devil. 1. *Chron.* 10. 13. *Saul dyed for his Tra greſſions which he committed againſt the Lord, and a asking Counsil of one that had a familiar Spirit to e quire of it.* And (3.) In general all manner Sin may be called the work of the Devil. 1. *John,* 8. *He that committeth sin is of the Devil ; for this pu poſe the Son of God was manifeſted, that he mig deſtroy the works of the Devil.* But eſpecial ſuch ſins as he uſes to commit are called his, as (1. Pride. *Iſa.* 14. 12, 13, 14. *How art thou fallen fro heaven, O Lucifer, Son of the Morning ; how art th out down to the ground, which didſt weaken the Na ons ? For thou haſt ſaid in thine heart, I will aſcend in heaven, I will exalt my throne above the Stars of God I will aſcend above the heights of the Clouds : I will like the moſt high.* This is ſuppoſed ſpoken by th Prophet in Alluſion to the Devil's ſin and fall. (2. Envy or Malice. *Jam.* 3. 14. *But if ye have bitte envying in your Hearts, glory not, and lye not again the Truth.* (3.) Lying, and (4.) Murder, *John* 8. 44. *Ye are of your Father the Devil, and the Luſts o your Father ye will do : He was a Murderer from th beginning, and abode not in the Truth, becauſe there no truth in him ; when he ſpeaketh a lye, he ſpeaketh o his own, for he is a lyar, and the Father of it.* (5. Falſe Accuſing, *Revel.* 12. 10. *And I heard a lou voice ſaying in heaven, now is come Salvation an Strength and the Kingdom of our God, and the power o his Chriſt, for the Accuſer of our Brethren is caſt down which accuſed them before God day and night.* (6) Co rupting others or Tempting them to ſin. 1 *Theſſ.* 3. 5. *Leſt by ſome means the Tempter have tempted you, an*

The Pomps and Vanities of this wicked World,

What now a-days the pomps and vanities of this wicked world,

The Pomps and Vanities of this wicked World are (now a-days (1.) All lewd Shews, idle Spectacles or Sights, provoking Luſt in others, or in our ſelves, *Ezek.* 23. 14. 15. 16. *She increaſed in her whoredoms, for when ſhe ſaw men pourtrayed upon the wall* ——— *exceeding in died* (or party-coloured) *attire upon their heads* ——— *after the manner of the Babylonians of Chaldæa* ——— *as ſoon as ſhe ſaw them ſhe doted upon them, and ſent meſſengers unto them.* *John*, 2. 16. *All that is in the world* ——— *the luſt of the eyes, and the pride of life, is not of the Father, but of the world.* (2.) Whatſoever remains of the Heatheniſh Cuſtoms are yet amongſt us, 1 *Cor.* 10. 20. 21. *The things which the Gentiles ſacrifice to Devils, and not to God: and I would not that ye ſhould have fellowſhip with Devils; ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lords Table, and of the table of the devils.* (3.) All Cuſtoms of the late or preſent age, which are contrary to Chriſt's Law, *Rom.* 12. 2. *And be not conformed to this world, but be ye transformed by the renewing of your mind; that ye may prove what is the good and acceptable and perfect will of God*, Epheſ. 2. 2. *Wherein in time paſt ye walked according to the courſe of this world, according to the courſe of the power of the prince of the Air, the ſpirit that now worketh in the children of diſobedience.* Such is making Sport or Glory of any Sin, *Prov.* 14. 9. *Fools make a mock at ſin*: *Phil.* 3. 19. *Whoſe end is deſtruction, whoſe god is their belly: and whoſe glory is their ſhame, who mind earthly things.* As alſo all lewd Revelling, Riot, Luxury, Wanton Apparel and Habit above our qualities, *Theſſ.* 3. 6. *We command you brethren that ye withdraw*

These Sins are more peculiar-

draw your ſelves from every brother that walketh di orderly, and not after the tradition which he rece ved of us. Luke, 6. 19. There was a certain ri man which was clothed in purple and fine linne and fared ſumptiouſly every day: The end of whic man was dreadful. 1 *Pet* 3. 3. *Whoſe adorning l it not be that outward adorning of plaiting the hai and of wearing gold, or of putting on of apparrel.*

What Luſt means. *What the Fleſh.*

And all the ſinful Luſts of the Fleſh.

Luſt ſignifies Earneſt de ſire: Commonly in an E vil Senſe; as here. Fleſh the outward natural Man (th part common to us wit Beaſts) as generally corrupt, with all its Senſe and Faculties. *Gal.* 5. 19. *Now the works of th fleſh are manifeſt, which are theſe, Adultry, Fornication, Uncleaneſs, Lacivioufneſs*, &c.

When natural deſires are ſinful.

Theſe deſires are ſinful, whenſoever they offend againſt the Chriſtian Law, 1 *John*, 3. 4. *Whoſoever committeth ſin, tranſgreſſeth alſo the Law: for ſin is the tranſgreſſion of the Law.* That is (1.) when they are of things Evil and Forbidden, *Gen.* 3. 6. 11. *And when the Woman ſaw that the Tree was good for food, and that it was pleaſant to the eyes, and a Tree to be deſired to make one wiſe, ſhe took of the fruit thereof, and did eat, and gave alſo unto her husband and he did eat. And he ſaid who told thee that thou waſt naked? haſt thou eaten of the Tree whereof I commanded thee that thou ſhouldſt not eat.* 1 *Cor.* 10. 6. *Now theſe things were our examples to the intent we ſhould not luſt after evil things, as they alſo luſted.* Or (2.) of the Unſeaſonable and Immoderate uſe of things allowed, *Pſ.* 78. 20. 29. 30. *Behold he ſmote the Rock and the waters guſhed out, and the ſtreams overflowed, can he give bread alſo, can he provide fleſh for his people.* So

they

they did eat and were well filled: for he gave them their own desire; they were not estranged from their lust. Thus far the first part of the vow of our Baptism.

Secondly that I should believe all the Articles of my Christian Faith.

All the Articles, &c. that is, all the parts of the Creed. An Article properly is a Joynt, as of the Fingers, &c, now as in our natural body, so in the Creed, which is the Body of the Christian Faith; there are several parts, or as it were Joynts, called by a kind of resemblance, Articles: in number commonly reckon'd Twelve.

What the Articles of Christian faith.

To believe these, is, (1) to be heartily perswaded that they are all true, *Acts*, 24. 14. *Believing all things which are written in the Law, and the Prophets.* And (2) by the perswasion of the truth of each, to be affected or stirred up to such Christian Duty as each of them is meet to move us to. *Gal.* 5. 6. *Faith worketh by love. Jam.* 2. 17, 22. *Faith if it hath not works is dead, being alone. Seest thou how Faith wrought with his works, and by works was faith made perfect.*

What it is to believe these.

And thirdly that I should keep Gods holy will and commandments, and walk in the same all the days of my life.

* To keep God's holy will and commandments, is to do what he has bid us to do, and avoid what he has forbidden. In one word to obey him. *Rom.* 6. 4. *We are buried with him by Baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.* And v. 6. *That henceforth we should not serve sin.* To walk in the same, &c. is daily to proceed, or grow in, and to our death to continue in obedience, *Luke*, 1. 74. 75. *That we might serve him in holiness and righteousness before him all the days of our life.*

What to keep Gods commandments.

What to walk in the same all the days of our life.

So that the ſhort of our Baptiſm-Vow is, 1. *Repentance from dead works*, or foregoing and forſaking ſin, and reſiſting the enemies of our Souls, the devil, the world, and the fleſh, 2. *Faith*, and 3. *Obedience*, together with *Growth* and *Continuance* therein.

Why children bound to own the Vow made in their name.

Q. 4. **Doſt thou not think that thou art bound to believe and to do as they promiſed for thee?**

A. (*a*) **Yes verily and** (*b*) **by God's help ſo I will, and I heartily thank our heavenly father that he hath called me to this ſtate of** (*c*) **ſalvation through Jeſus Chriſt our Saviour, and I pray God to give me his grace that I may continue in the ſame to my lives end.**

* All Chriſtian Children when come to years of diſcretion, are bound to own the Vow made in their name, and to do all that was promiſed for them in their Baptiſm; or elſe, by not owning it, they renounce all claim and title to the grace of God, to pardon, and Heaven each of them muſt *chooſe Life or Death*; Life, by engageing to ſtand to what was promiſed for them: elſe they chooſe death by refuſing to ſtand to their Vow. Read *Deut.* 30. 15. to the end.

(*a*) In theſe words as oft as ſeriouſly ſaid, every child does before God take upon himſelf, in his own perſon, all that his Godfathers or Godmothers did promiſe.

Why we uſe thoſe words, by Gods help.

(*b*) We muſt promiſe nothing in our own ſtrength, *Jam.* 4. 15. *Ye ought to ſay if the Lord will, we ſhall live and do this or that.* *John*, 15. 5. *Without me* (that is without Chriſt helping us) *ye can do nothing.*

What ſalvation is.

(*c*) Salvation ſignifies being ſaved from hell, that is, from * the Wrath of God due to ſin, or from a ſtate and place of everlaſting puniſhment, 1 *Theſſ.* 1. 10. *Delivered from the wrath to come.* And note all thoſe who are ſaved from hell, are certainly ta-

What hell is.

ken

ken into the Kingdom of Heaven, that is, into a state and place of everlasting blessedness. For in the world to come there are only two states of men; Blessed in Heaven, or Damned in Hell, *Math.* 25. 46. *So these* (the wicked) *shall go away into everlasting punishment, but the righteous into life eternal.* *What Heaven is.*

The state of salvation here meant, is only * being of and in the Church, and so being in a very fair way to salvation; as having the means and advantages to attain to it, *Acts*, 2. *v.* last, *And the Lord added to the Church daily such as should be saved.* God hath called us into this state, by his having provided we should be born in his Church and Baptised, and so grow up in the Faith and obedience of Jesus Christ, by which we may assuredly be saved, and by no way else. *Rom.* 8. 1. *There is no Condemnation to them that are in Christ Jesus, who walk not after the flesh but after the spirit. Acts*, 4. 12. *Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved.* For this we ought heartily to thank God, because it is one of the greatest Blessings immaginable, and denied to many, *Psal.* 147. 20. *He hath not dealt so with any* (that is with every) *Nation: and as for his judgments they have not known them.* *What a state of Salvation here.* *How we are called to this state.*

Grace, signifies (as is before hinted) *Gods help*, or strength and power beyond what we have by nature, given us freely by God for enabling us to do his will, *Phil.* 4. 13. *I can do all things through Christ which strengtheneth me.* And what need we have to pray for his Grace, appears by the first Note on this answer. *What Grace means.*

The first part of the Catechism Treats of Christian Faith, or Points to be believed.

What a Catechist is.

Catechist? **Rehearse the Articles of thy Belief.**

A Catechist was a peculiar kind of Minister in the Ancient Church, whose business it was to Instruct in the Christian Doctrine all those who desired to be Christians, and in the end, all Christian young people. The persons instructed were called Catechumens, *Gal.* 6. 6. *Let him that is taught* (or a Catechumen) *in the word, communicate unto him that teacheth* (or Catechiseth) *in all good things.*

The Belief, from the first word of it in Latin, is called the Creed, and commonly the Apostles Creed; because it is either that form of Doctrine, which the Apostle [or First Messengers sent by Christ to Preach the Christian Doctrine throughout the World] left as a kind of pledge (*Depositum*) or Badge (*symbolum*) in all Churches which they planted; or else the Summ and short of it. That they did leave a certain *Form of sound Doctrine*, and that their Epistles ever suppose such Form delivered, is most evident, 2 *Tim.* 1. 13. *Hold fast the Form of sound Words which thou hast heard of me.* That this Form, as to the most material parts of it, was extant in the very words we have it, within the first hundred

undred years after Christ, or thereabouts, and received before some of the Books of the New Testament were received by the Church; That it hath ever since had the repute of the Apostles Creed: And, Lastly, that there is none other can pretend to be delivered or made by the Apostles, or so near their time as this, is also as evident to all who know Church History: So that for the main body of the Creed, we have the same evidence as for Scripture.

The Article in other Words.

Answ. Article, 1. (a) I Believe in (b) God, (c) the father (d) almighty, (e) maker of heaven and earth.

(a) I am in my heart perswaded there is (b) one Eternal mind who is of himself, and cannot but be, depending upon none, but (c) all things depending upon him: Called therefore the Father of all, but most properly and singularly, the Father of our Lord Jesus Christ, and through Christ the Father of all the Faithful, in a peculiar sort from others: (d) He is of such might that he can do all whatever he pleases: He is Lord of all, and Ruleth over all, according as at first (e) he made all, both the World we see, and the World we cannot see.

Proofs of the Articles as explained.

God *is* [a Mind, or] *a Spirit, John* 4. 24. He is Eternal, that is, everlasting without beginning or ending, *Gen.* 21, 23. *He called there on the name of the Lord* *What is Eternal.*

Lord [Jehovah] *the everlaſting God. Pſ.* 90. 2. *Before the Mountains were brought forth, or ever thou had formed the Earth and the World: even from everlaſting to everlaſting, thou art God.* There is but one God. *Deut.* 6. 4. *The Lord* [Jehovah] *our God is one Lord* [Jehovah] 1. *Cor.* 8. 4. 5. 6. *We know* ——— *that there is none other God but one, for though there be that are called gods, whether in Heaven or in Earth (as there be gods many, and lords many) but to us there is but one God, of whom are all things, and we in him.* God is of himſelf, &c. *Exod.* 3. 14. *God ſaid unto Moſes, I am that I am: and he ſaid, thus ſhalt thou ſay unto the Children of Iſrael, I Am hath ſent me unto you.* ——— Depending upon none, but all on him. *Acts*, 17. 24. 25, 28. *God that made the World and all things therein, needeth not any thing, ſeeing he giveth to all life and breath and all things: for in him we live and move, and have our being. The Father of all, Epheſ.* 4. 6. But moſt properly of Jeſus Chriſt. 1 *John* 4. 9. *God ſent his only begotten Son into the World*; The Father of the Faithful through Chriſt. *Gal.* 4. 4. 5. 6. *God ſent forth his Son* ——— *that we might receive the Adoption of ſons. And becauſe ye are ſons, God hath ſent forth the ſpirit of his Son into your hearts, crying, Abba, Father, Gal.* 3. 26. *Ye are all the children of God by faith in Chriſt Jeſus.* He is of ſuch Might, &c. *Job*, 42. 2. *I know thou canſt do every thing. Pſ.* 135. 6. *Whatſoever the Lord pleaſed, that did he in Heaven and in Earth, in the Seas, and in all deep places.* Is Lord of all, &c. *Deut.* 10. 14. *Behold the Heaven, and the Heaven of heavens, is the Lord's thy God, the Earth alſo, with all that therein is. Pſ.* 66. 7. *He ruleth by his power for ever. Pſ.* 103. 19. *His Kingdom ruleth over all.* ——— He made all, both the World ſeen and unſeen. *Heb.* 1. 2. *He made the Worlds. Gen.* 1. the whole Chapter.

Alſo

Artic. 2. And in Jesus Christ his only Son our Lord.

Also touching Jesus Christ, I am perswaded that he is the true, proper, and only begotten Son of God, and therefore truly God, one with God the Father, even before the World was, yet that God the Father sent him, and he most willingly came into the World, to be to us Jesus, that is a Saviour: and for the bringing about Salvation he was to be Christ, that is the Anointed (called in the Old Testament the Messias) and to undertake and undergo those three Offices (or places of Charge, Trust, and Honour) to which persons of old were Anointed, and thereby set apart to those Offices. But our Lord Jesus instead of evil, had the Holy Ghost, which was signified by the old Anointing Oyl, poured out upon him without measure; and so became to the World, (1) The Great Prophet, publishing to the World the whole Will of God, and confirming his Doctrine by Miracles. (2) The great High Priest of the Church for ever, having once for all offered a most perfect Sacrifice, which taketh away sin; namely his own Body on the Cross (in which respect chiefly he is called our Redeemer) and still living in Heaven to intercede for us. (3) Our King for ever, having given to us a Royal Law, that is, a Law by vertue of Soveraign and Kingly Authority, binding men to observe it, and daily setting up of his Kingdom in the hearts of the Faithful, by making them conformable to his Will, and strengthening them to overcome the enemies of their Souls, and finally Rewarding all that are faithful to the end, with everlasting Glory, but condemning and punishing the disobedient.

Further by reason of his Kingdom, Jesus Christ in a most eminent sense Styled our Lord, having indeed a most true *Dominion* over us; the Manage-

ment

ment of the whole World being ever ſince he we
to Heaven put peculiarly into his hands.

Proofs

Jeſus Chriſt is the true, only Begotten Son of Go
John, 3. 18. *He that believeth not on him is condemn*
already, becauſe he hath not believed in the Name
the only Begotten Son of God, One with the Fathe
John, 10. 30. *I and my Father are one.* With hi
truly God, before the world was, *John*, 1. 1. *In t*
beginning was the word, and the word was with Go
and the word was God. John, 17, 5. *Now O Fath*
glorify thou me with thine own ſelf, with the Glo
which I had with thee before the World was. God th
Father ſent him into the World to be a Saviou
John, 3, 17. *God ſent not his only Son into the world*
condemn the world; but that the world through him mig
be ſaved, John, 6. 40. *This is the will of him that ſen*
me, that every one which ſeeth the Son, and believeth
him, may have everlaſting life: and I will raiſe him
at the laſt day. He moſt willingly came, *Heb.* 10
5, 7, 9. *Wherefore when he cometh into the world he ſai*
——*Lo I come, in the volumn of the book it is written o*
me —— *Lo I come to do thy Will O God: John* 10, 17
18. *Therefore doth my Father love me becauſe I lay dow*
my life, that I might take it again; no man taketh
from me, but I lay it down of my ſelf. I have power
lay it down, and I have power to take it again. —— T
be Jeſus, *Matth.* 1, 21, *Thou ſhalt call his name Jeſu*
for he ſhall ſave his people from their ſins. ——— H
was Chriſt, or the Meſſias, *John*, 1, 41, *We hav*
found the Meſſias, which is, being interpreted, th
Chriſt. Anointed with the Holy Ghoſt, *Acts*, 10
38, *God Anointed Jeſus of Nazareth with the Hol*
Ghoſt and with power: for God was with him
Without meaſure, *John*, 3, 34. *God giveth not th*
Spiri

Spirit by measure unto him. Became to the World the Great Prophet, *Deut.* 18. 18. 19. *I will raise them up a Prophet from among their Brethren, like unto thee, and will put my words into his mouth, and he shall speak unto them all that I shall command him, and it shall come to pass, that whosoever will not hearken unto my words, which he shall speak in my Name, I will require it of him.* Acts, 3. 22. *Moses truly said unto the Fathers; A Prophet shall the Lord your God raise up unto you, of your Brethren like unto me, him shall ye hear in all things whatsoever he shall say unto you:* By publishing in person the whole will of God, *John*, 8. 28. *I do nothing of my self, but as my Father hath taught me, I speak these things.* *John*, 17, 8. *I have given unto them the words which thou gavest me.* And confirming by Miracles what he taught, *John*, 14, 10, 11. *The words that I speak unto you, I speak not of my self but the Father that dwelleth in me, he doth the works. Believe me that I am in the Father, and the Father in me, or else believe me for the very works sake.* He was our great High-Priest, and is to be for ever. *Heb.* 5, 5, 6. *Christ glorified not himself to be made an High-Priest, but he that said unto him. Thou art a Priest for ever after the order of Melchisedeck.* He was our Priest, by offering up himself a Scrifice once, *Heb.* 7. 27. *He needeth not daily as those High-Priests to offer up Sacrifice, first for his own sins, and then for the peoples; for this he did once, when he offered up himself.* *Heb.* 10, 5, 14. *When he cometh into the world, he saith, Sacrifice and Offering thou wouldst not, but a Body hast thou prepared. By one Offering he hath perfected for ever them that are sanctified.* In this respect chiefly he is called our Redeemer, *Tit.* 2, 14. *He gave himself that he might redeem us,* 1 *Pet.* 18, 19, *Ye know that ye were not redeemed with corruptible things as silver and gold* —— *but with the precious Blood of Christ, as of a Lamb without blemish and without spot.* He still as our High-

Prieſt in Heaven interceeds, *Heb.* 7. 25, 26. *He is able alſo to ſave them to the uttermoſt, that come unto God by him, ſeeing he ever liveth to make interceſſion for them, for ſuch an High-Prieſt became us, who is holy, harmleſs, undefiled, ſeparate from ſinners, and made higher than the Heavens.* Our King alſo for ever, *Heb.* 1. 8. *Unto the Son he ſaith, thy Throne, O God, is for ever and ever; a Scepter of Righteouſneſs is the Scepter of thy Kingdom.* Having given to us a Royal Law, that is, which bindeth by virtue of his Sovereign Authority, *Math.* 5. 21, 22, 27, 28. *Ye have heard it was ſaid by* (rather to) *them of old time, Thou ſhalt not kill; and whoſoever ſhall kill, ſhall be in danger of the judgment; but I ſay unto you whoſoever is angry with his brother without a cauſe, ſhall be in danger of the judgment,* &c. *Again ye have heard it was ſaid to them of old, Thou ſhalt not commit Adultry; but I ſay unto you, that whoſoever looketh on a woman to luſt after her, hath committed Adultry already with her in his heart. Jam.* 2. 8. *If ye fullfil the Royal Law according to the Scripture thou ſhalt love thy Neighbour as thy ſelf, ye do well.*——. He daily ſets up his Kingdom in the hearts of the Faithful, *Acts*, 5, 31. *Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Iſrael.*—— Strengthening us to overcome, &c. *Phil.* 4. 13. *I can do all things through Chriſt which ſtrengtheneth me. Rom.* 8. 37. *Nay in all theſe things we are more than conquerours through him that loved us.* And finally rewarding all that, &c. 2 *Tim.* 4. 8. *Henceforth there is laid up for me a Crown of Righteouſneſs, which the Lord the righteous Judge ſhall give me at that day: and not to me only, but unto all them alſo that love his appearing.*

He is moſt eminently our Lord, 1 *Cor.* 8. 6. *To us there is but* —— *one Lord Jeſus Chriſt by whom are all things, and we by him. Acts*, 2, 36. *Let all the Houſe of Iſrael know that God hath made that ſame Jeſus whom*

ye

ye have Crucified, both Lord and Christ. Having a most true dominion over us, the management, &c. *Matth.* 28, 18 *Jesus came and spake unto them, saying, all power is given unto me in heaven and in earth. Rev.* 19. 16. *He hath on his Vesture, and on his Thigh a name written KING of Kings, and LORD of Lords.*

Artic. 3. **Who was** (*a*) **conceived by the Holy Ghost,** (*b*) **born of the Virgin Mary.**

What conceived by the Holy Ghost means.

Now that he might discharge all these Offices, it was necessary that the Son of God should be made flesh, that is, become true man (which we call his Incarnation) a Body therefore was prepared him.

And * touching (*a*) his Body I am perswaded it was framed by the immediate power and working of the Holy Ghost in the womb of the Virgin, without any natural Generation of Man; So that (*b*) his Mother, the Blessed *Mary* was truly, notwithstanding his conception and birth, a Virgin: And at her full time truly bore him, or brought him forth:

Proofs,

He was made Man, *John* 1. 14. *The word was made flesh, and dwelt among us (and we beheld his Glory, the Glory as of the only Begotten of the Father) full of grace and truth. Heb.* 10. 5, *A body hast thou prepared me.* Framed by the Holy Ghost in the womb of the Blessed Virgin, *Luke*, 1. 35. *The Angel said unto her, the Holy Ghost shall come upon thee, and the power of the Highest shall Overshadow thee: Therefore also that Holy thing, which shall be born of thee, shall be called the Son of God. Matth.* 1. 20. *That which is conceived in her is of the Holy Ghost.* The Blessed *Mary, Luke*, 1. 28. 42. *And the Angel came in unto her and said —— Blessed art thou amongst women —— And Elizabeth was filled with the Holy Ghost, and spake out with a loud voice and said,*

Blessed art thou amongst women, and blessed is the fruit of thy womb. Was notwithstanding his conception a Virgin, *Matth.* 1. 18. 22. 23. *When as his Mother Mary was espoused to Joseph, before they came together she was found with Child of the Holy Ghost. Now all this was done that it might be fulfilled which was spoken of the Lord by the Prophet, saying, Behold a Virgin shall be with Child, and shall bring forth a Son.* And at her full time truly bore him, *Luke*, 2. 6, 7. *While they were there, the days were accomplished that she should be delivered; and she brought forth her first born Son.*

What the Gospel means.

Artic. 4. (*a*) **Suffered under** (*b*) **Pontius Pilate, was** (*c*) **Crucified, Dead and Buried, he descended into Hell.**

When he was grown up, and at perfect ripeness of years and strength; between thirty and forty, in the time of *Pontius Pilate*, a Roman Governour of *Judea*, having published among the Jews his Gospel [that is glad Tidings of peace from God towards mankind] and confirmed it by Miracles (*a*) he was by the Chief of the Jews, out of meer malice apprehended and arraigned, and, after much vile usage, condemned of Blasphemy, which had been by them falsly charged upon him. And partly through their fear, partly through their want of power publickly to Execute him without the assistance or consent of the Roman Authority, under which they were, but most certainly out of Malice, that the manner of his death and usage might be the more painful and reproachful they brought him before *Pontius Pilate* (*b*) at that time the Roman Governour of *Judea*, and accused him of Sedition and Treason against *Cæsar* (the Roman Emperor) and in the end Tumultuously prevail'd with *Pilate* to Sentence him to that most shamefull, painfull, and accursed death

An Account of Christs sufferings

(*b*) Luke 2. 1.

eath on the Croſs. While they were procuring his Sentence, as alſo till the Execution of it, both he Jewiſh Rabble, and Roman Soldiers, mocked, pit upon, buffeted, ſcourged, and moſt vilely a-uſed him. At length having led him without the City, they Crucified him [that is, * Nailed, and anged him on a great wooden Croſs] between wo Thieves, where he remained under moſt bitter Torment, Repoach and Anguiſh of Soul, though ith moſt wonderful patience, and without the leaſt n, for the ſpace of three hours, and upwards. Then e truly died, his Soul departed out of his Body: And this his death the holy Scriptures expreſly af-rm to have been for our Sins, by way of Sacrifice, nd ſo of Ranſom and Redemption of Sins. Which acrifice or Ranſom he by his Death for ever finiſh-d. His dead Body being begg'd by *Joſeph* of *A-imathea*, was by him wrapped in fine Linnen, and aid in a new Tomb two whole Nights, one whole Day, and part of other two days * he remained in he ſtate of death, and in that time it is credible he ent down into Hell, to manifeſt his having over-ome death, and him that hath the power of it, that , the Devil, and to triumph over him in his own Kingdom.

What Crucified him means.

What meant by Dead.

Why he ſuffered and Died.

How buried.

What Deſcended into Hell means.

Proofs.

Goſpel, that is, glad tidings of peace, &c. *Luke* 0, 10, 11, 14. *And the Angel ſaid fear not. For behold I bring you good Tydings of great joy, which ſhall e to all people; for unto you is born this day in the ity of David, a Saviour, which is Chriſt the Lord: Glory to God in the Higheſt, and on Earth peace, good ill towards men.* Chriſt apprehended and arraigned ut of Malice, *Math.* 27. 18. *Pilate knew that out of Envy they had delivered him.* Charged falſely and condemned

condemned for Blaſphemy by the Chief of the Jew
Math. 26. 65, 66. *Then the high Prieſt rent his Cloath*
ſaying, he hath ſpoken Blaſphemy; what further ne
have we of Witneſſes? behold now we have heard h
Blaſphemy, what think ye? they anſwered and ſaid,
is guilty of death. Mar. 14. 64. *Ye have heard (ſait*
the) high Prieſt the Blaſphemy, what think ye? a
they all condemned him to be guilty of death. They T
multuouſly prevailed with *Pilate* to Sentence hi
&c. *Math.* 27, 24, &c. *When Pilate ſaw that he cou*
prevail nothing, but that rather a Tumult was mad
he took Water and waſhed his hands before the Multitud
ſaying, I am innocent of the blood of this juſt perſon, ſe
ye to it. The accurſed death of the Croſs. *Deut.* 2
23. *He that is hanged is accurſed of God,* which th
Apoſtles renders, *Gal.* 3. 13. *Curſed is every one th*
hangeth on a Tree. Of our Lord's ill Uſage, bein
mocked, ſpit upon, buffeted, ſcourged, &c. mu
be read at large, *Math.* 26 and 27 Chapters, an
like places in St. *Mark* and St. *Luke.* How long tim
our Saviour hung (even alive) upon the Croſ
cannot preciſely be ſaid: but it appears by *Mat*
27. 45, 46. it was above three hours.

He truly died, his Soul departing, &c. *Math.* 2
50. *Jeſus when he had cryed again with a loud voic*
yielded up the Ghoſt. And like places in St. *Ma*
and *Luke.* His death was for our ſins. 1. *Cor.* 15.
I delivered unto you, firſt of all that which I alſo r
ceived, how that Chriſt died for our ſins, according
the Scripture. And that by way of Sacrifice. *Iſ*
53. 10. *Thou ſhall make his Soul an offering for Si*
Heb. 9. 26. *He that ſuffered* ——— *Now once in th*
end of the World ——— *to put away Sin by the Sacri*
fice of himſelf. And ſo of Ranſom, &c. *Math.* 20. 2
The Son of Man come ——— *to give his life a Ranſo*
for many. 1. *Tim.* 2. 5, 6. *Chriſt Jeſus gave him*
ſelf a Ranſom for all, to be teſtified in due time.

By his death he finiſhed all Sacrifice for Sin, or our Ranſom. *John* 19. 30 *When Jeſus therefore had received the Vinegar, he ſaid, it is finiſhed*; and *he bowed his head and gave up the Ghoſt*. *Hebr.* 10. 12. *He offered one Sacrifice for ſins for ever.*

The Hiſtory of his Burial, ſee *Math.* 27. 57. 58. 59 60. Two whole Nights, one Day, and part, &c. Namely from between three and four of the Clock in the Afternoon on *Fryday*, till *Sunday* morning about five, as may be gathered from *Math.* 27. 56. 50. and *Chap.* 28. 1. That all this time he continued in the ſtate of death (which is one ſenſe of his going down to Hell, or the Grave) is undoubted: Nor can it be queſtioned but (whether in Hell or whereſoever) he Triumphed over the Devil. *Col.* 2. 15. *Having ſpoiled Principalities and Powers, he made a ſhew of them openly, triumphing over them in it*; that is, in, or by the Croſs.

Artic. 5. The third day he roſe again from the dead.

What Chriſts riſing again means

Upon *the third day* (1 *Cor.* 15. 4.) (reckoning, according to the Jewiſh way, the day he died for the firſt) *his Soul came again into his Body, and was again truly United to it, and enlivened it. Then came he truly forth out of the Grave or Sepulchre, and openly ſhewed himſelf alive, converſing with his Diſciples, and other choſen Witneſſes, for the ſpace of forty days; anſwerably to the time of his own faſting, and *Moſes's* being in the Mount.

Proofs,

His Soul came again into his body, and enlivened it. *Luke* 24. 23. *A Viſion of Angels——— ſaid he was alive. Acts* 1. 3. *He ſhewed himſelf alive after his paſſion by many infallible proofs*: For he *talk'd*

and

and *ſpake*; he *heard* what was ſaid to him, and *made anſwers*; and gave directions about divers things, which he *ſaw* before him; he *Eat*, and *converſed with his Diſciples*, as may be read in the laſt Chapters of all the four Goſpels; eſpecially in *John* 21. And that it was the ſame Body which was again enlivened, ſee *John* 20. 20. 27. *Then ſhewed he unto them his hands and his ſide. Then were the Diſciples glad when they ſaw the Lord: Then ſaith he to Thomas reach hither thy finger, and behold my hands, and reach hither thy hand, and thruſt it into my ſide: and be not faithleſs, but believing.* *Acts* 2. 31. *He ſpake of the Reſurrection of Chriſt, that his Soul was not left in Hell, neither did his Fleſh ſee Corruption.* He converſed, &c. forty days. *Acts* 1. 2. 3. *To his Apoſtles whom he had choſen he ſhewed himſelf alive after his paſſion by many Infallible proofs, being ſeen of them forty days, and ſpeaking of the things pertaining to the Kingdom of God.* Acts. 10. 40. 41. *Him God raiſed up the third day, and ſhewed himſelf openly, not to all the people, but unto Witneſſes choſen before of God even to us, who did Eat and Drink with him after he roſe from the dead.*

Artic. 6. **He aſcended into heaven, and ſitteth on the right hand of God the Father Almighty.**

About the end of forty days finally appearing to his Eleven Diſciples, being all in a Room at *Jeruſalem*, after ſeveral Evidences of his Zeal being alive, and commands given to them (and particularly a promiſe of the Holy Ghoſt) he led them forth of the City, and bleſſing them, in the ſight of them all went up through the Air into Heaven; that is, into * that glorious place where the Majeſty of God more immediately dwells. Where when he arrived * his very Humane Nature was advanced to the greateſt Power and Glory of

What is here meant by heaven

What by

which

which any Created Nature is capable; being ſet in the glory of the Father, far above the higheſt Angels (which ſtate in the language of Scripture is called the Right hand of God) there to Reign for ever and ever.

Sitting at the right hand of God.

Proofs,

He gave ſeveral Evidences of his being alive, proved under the former Article. Add to thoſe *Luke* 24. from Verſe 25. to the 50. He aſcended, or went up into Heaven. *Luke*, 24, 51. *And it came to paſs while he bleſſed them, he was parted from them, and carried up into heaven.* He was ſet in the Glory of the Father, *John*, 17, 5. *And now O Father glorify thou me with thine own ſelf, with the glory which I had with thee before the world was.* Far above the higheſt Angels, *Phil.* 2. 9, 10. *God hath given him a Name which is above every name: that at the Name of Jeſus, every knee ſhould bow, of things in Heaven, and things in Earth, and things under the Earth. Heb.* 1. 6. *And let all the Angels of God worſhip him.* This ſtate is called the Right Hand of God, *Epheſ.* 1. 20, 21, 22, *When he raiſed Chriſt from the dead and ſet him at his own Right Hand in the Heavenly places: far above all principality and power, and might, and dominion, and every name that is named, not only in this world, but alſo in that which is to come. And hath put all things under his feet, and gave him to be the Head over all things to the Church.* There to Reign for ever and ever, *Dan.* 7. 14. *There was given him Dominion and Glory, and a Kingdom, that all people, nations, and Languages ſhould ſerve him: his Dominion is an everlaſting Dominion, which ſhall not paſs away, and his Kingdom that which ſhall not be deſtroyed.*

Artic. 7. **From thence he shall come to judge the quick and the dead.**

From Heaven at a time appointed by, and only known to, God, shall this Jesus by God's appointment come, visibly appearing in great Glory, with his Holy Angels, and the Trump of God, and the World shall be dissolved, the Earth and the things thereon being burnt up; and all men that from the beginning of the World have died, shall rise again, and * those who are then alive shall have their bodies changed into bodies of a more refin'd matter. Which change, being in a moment made, the Holy Angels shall separate the good men from the bad, and Jesus Christ shall pass Sentence on all according to their works.

Who are the Quick here.

Proofs.

The day of Judgement is appointed by, and only known to God. *Mat.* 24. 36. *Of that day and hour knoweth no man, no not the Angels of Heaven, but my Father only. Acts*, 17, 31, *God hath appointed a day in the which he will judge the World in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath Raised him from the dead.* Christ the appointed Judge (proved by the last Text) shall visibly appear with great Glory, &c. *Mat.* 25, 31. *When the Son of Man shall come in his Glory and all the Holy Angels with him, then shall he sit upon the Throne of his Glory.* And the Trump of God, 1 *Thess.* 4, 16. *The Lord himself shall descend from Heaven with a shout, with the voice of the Arch-Angel, and with the Trump of God, and the dead in Christ shall rise first.*

The World shall be dissolved, &c. 2 *Pet.* 3. 7, 10, 12 *The Heavens and the Earth which are now, are kept in store, reserved unto fire against the day of Judgment—*

in

in the which the Heavens ——— *being on fire ſhall be diſſolved, and the Elements ſhall melt with fervent heat, the Earth alſo and the works that are therein ſhall be burnt up.* Thoſe who are then alive ſhall, in a moment, have their bodies changed, 1 *Cor.* 15. 51, 52, 53. *Behold I ſhew you a myſtery we ſhall not all ſleep, but we ſhall all be changed in a moment, in the twinkling of an eye, at the laſt Trump (for the Trumpet ſhall ſound) and the dead ſhall be raiſed incorruptible, and we ſhall be changed, for this corruptible muſt put on incorruption, and this mortal muſt put on immortality.* 1 *Theſſ.* 4. 15, 16, 17. *This we ſay unto you, by the Word of the Lord, that we which are alive and remain unto the coming of the Lord, ſhall not prevent them which are aſleep, for the Lord himſelf ſhall deſcend from Heaven with a ſhout, with the voice of the Arch-Angel, and with the Trump of God, and the dead in Chriſt ſhall riſe firſt. Then we which are alive and remain, ſhall be caught up together with them in the clouds, to meet the Lord in the Air: and ſo ſhall we ever be with the Lord.* The Angels ſhall be ſeparate, *&c. Math.* 13, 41, 42, 43. *The Son of Man ſhall ſend forth his Angels, and they ſhall gather out of his Kingdom all things that offend, and them which do iniquity: And ſhall caſt them into a furnace of fire: there ſhall be wailing and gnaſhing of Teeth. Then ſhall the righteous ſhine forth as the Sun, in the Kingdom of their Father.* The fuller Hiſtory of all the proceedings, which then ſhall be; read more at large *Math* 25. verſe 31. to the end. And *Revel.* 20. 11. to the end.

Artic. 8. **I believe in the Holy Ghoſt.**

I am alſo perſwaded, that the Holy Ghoſt (called *Holy* and *Spirit*, not becauſe more Holy, or more a Spirit, than God the Father; but becauſe * he is that Spirit which peculiarly does inſpire (that is ſecretly work) Holineſs in us. I do believe I ſay, that

* *What the Holy Ghoſt means.*

He is God. that this Spirit) really is, and is God; one with the Father and the Son: And as being such, though I am not able to conceive what his Substance is, or what that procession or proceeding means, whereby he is distinguished from the Father and the Son, from both whom he proceedeth, yet in the unity of the Godhead, I adore him, and trust for Sanctification from this Holy Spirit; praying that my heart may be daily filled therewith, and resolving always to comply with those good motions which shall be put into me by him.

Proofs,

The Holy Spirit really is, and is God. *Gen.* 1. 2, *And the Spirit of God moved upon the face of the Waters,* 1 *Cor.* 2. 11. *What man knoweth the things of a man, save the Spirit of man which is in him: even so the things of God knoweth no man but the Spirit of God.* 1 *John*, 5, 7. One with the Father and the Son. *There are three that bear Record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one.*

We are to trust for Sanctification from the Holy Spirit, *Rom.* 15. 16. *Being Sanctified by the Holy Ghost, we are to pray for the Holy Spirit. Luke*, 11. 13. *If ye then being evil, know how to give good gifts unto your Children; how much more shall your Heavenly Father give the Holy Spirit to them that ask him.* And to comply with his good motions in our hearts. *Ephes.* 4. 30. *Grieve not the Holy Spirit of God, whereby ye are Sealed unto the day of Redemption. Acts*, 7. 51. *Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did so do ye.*

Artic. 9. I believe the holy Catholick Church. The Communion of Saints.

By the Church I understand * the Congregation or Multitude of all Faithful people, and their Children: That is, of * all every where, who profess to believe the Doctrine of *Christ Jesus*, and to undertake a Christian Life by Baptism; Continuing in the same Doctrine and Engagement, by breaking bread in the Lord's-Supper, and by Prayers and like publick Offices of Religion. Such a Church I am persuaded God called (or gathered) unto himself: First in smaller Numbers by the Preaching of of *Christ Jesus* himself: Then in vast Multitudes by his Apostles: And since far and wide by their Successors. A * Church not of one people, as of old the Jews were, but out of all that are faithful in all Nations under heaven: For which reason it is called Catholick or Universal. And * is both by its Design, Faith, Profession, Offices, and (as we are to hope) generally in Heart and Practice, Holy. Such a holy Church I believe there ever has been, since *Christ*'s days, and such a one, by virtue of his promise, and of his Presence with, and blessing upon the Ministry of the Word, I believe there will be on Earth to the end.

What is meant by the Church

Who the Faithful are.

What the Catholick Church is.

Why Called Holy.

* The Faithful, or Members of the *Church*, are by another Name commonly in Scripture called Saints, that is, * holy Persons; as also Elect or chosen: These holy Persons have *Communion*, that is, Fellowship, or Partnership in holy things. They all of them partake of the merits of the same Saviour applied in common to, and of the same Spirit poured out in common upon all the Faithful, or Church of *Christ*, and not ordinarily to, or any out of the *Church*. They pray not only with, but for one another; and enjoy the benefits of one anothers Graces and Prayers for their mutual growth, and

What is meant by Saints.

What by Communion.

being

being all helpful to one another (as capable) impar
all Comforts, Succours, Helps and Services to on
another in and for Christ. As to the Saints depart
ed, and now blessed in Heaven, we who are yet o
earth have communion with them by Contemplation
Faith, and Holy Affection, rejoyceing in their Blis
praising God for them, and comemorating thei
Actions, Graces and Virtues, with honour and stud
of imitation: And they undoubtedly are in commu
nion with us, having a general concernment for th
Church on Earth, or for particular persons as revea
ed to them, performing in Heaven many general
but to us unknown, Prayers and Praises for it, an
being made perfect by the same Spirit, which dwell
eth in the Faithful on Earth.

What we mean by one Catholick Church.

By virtue of this Communion or Participation o
the same Spirit, and Faith and Charity wrough
thereby, * All the particular Churches in the Worl
and even all the Members thereof, nay all the Sain
both in Heaven and on Earth are one Body, and
all make up one Catholick (or one General) So
ciety, Fellowship or Body, whereof Christ is th
Head.

Proofs,

The Church is the Congregation of all Faithf
people. 1. *Cor.* 1. 2. *Unto the Church of God whi
is at Corinth, to them that are Sanctified in Christ J
sus, called to be Saints, with all that in every place c
upon the Name of Jesus Christ our Lord, both the
and ours.* With their Children, 1. *Cor.* 7. 14. *T
Unbelieving Husband is Sanctified by the Wife, and t
Unbelieving Wife is Sanctified by the Husband; e
were your Children unclean; but now they are h*
Rom 11. 16. *If the Root be holy, so are the Branch*
Who Profess, Believe, and undertake Christianity
Bapti

aptiſm, continuing, &c. *Acts.* 2. 41. 42. 47. *Then hey that gladly received his Word were Baptiſed: and he ſame day there were added unto them about three houſand Souls. And they continued ſtedfaſtly in the poſtles Doctrine and Fellowſhip, and in breaking of read, and in Prayers, praiſing God, and having favour ith all the people. And the Lord added to the Church aily ſuch as ſhould be ſaved.* Of this Church ſome art gathered by the Preaching of Chriſt himſelf: *cts* 1. 15. *The Number of Names together were about hundred and twenty.* Multitudes by the Apoſtles. *cts* 2. 41. *The ſame day were added unto them about ree thouſand Souls.* Acts 5. 14. *And Believers were e more added to the Lord, Multitudes both of Men and omen:* Indeed that whole book is a hiſtory hereof. Out of all Nations. *Acts.* 10. 34, 35. *Then Peter pened his mouth and ſaid, of a truth I perceive that od is no reſpecter of perſons, but in every Nation, he at feareth him and worketh Righteouſneſs is accepted ith him.* Gal. 3. 28. *There is neither Jew nor Greek, here is neither bond nor free, there is neither Male, nor emale, for ye are all one in Chriſt Jeſus.* Revel: 7. . *Lo a great Multitude which no man could number, of ll Nations and Kindreds, and People, and Tongues, ood before the Throne, and before the Lamb, Cloathed ith white Robes, and palm in their hands.* By Deſign, aith, &c. and Practice holy. 2. *Tim.* 2. 9. *Called ith an holy Calling. Tit,* 2. 14. *Chriſt gave himſelf or us, that he might redeem us from all Iniquity, and urify unto himſelf a peculiar people, zealous of good works.* 2. *Cor.* 10. 3. 5. *Though we walk in the fleſh, we o not war after the fleſh:* [But we war] *Caſting own imaginations, and every high thing that exalteth ſelf againſt the knowledge of God, and bringing into aptivity every thought to the obedience of Chriſt.* Such Church, ever ſince Chriſt, has been, is at preſent n being, and ever will be. *Math.* 16. 18. *Upon this*

Rock

Rock I will build my Church, and the Gates of Hell sh
not prevail against it. Rom. 11. 4. 5. *I have reserve*
to my self seven thousand Men, who have not bowed
the Image of Baal. Even so at this present time al
there is a remnant according to the Election of Grac
Math. 28. 19. 20. *Go teach all Nations, Baptising the*
In the Name of the Father, and of the Son, and of t
Holy Ghost: Teaching them to observe all things whatso
ever I have commanded you: And lo I am with you a
way, even unto the end of the World. Amen.

The Members hereof commonly called Saints, *Ep*
1. 1. *To the Saints which are at Ephesus, and to t*
Faithful in Christ Jesus. Coloss. 1. 2. *To the Saints a*
Faithful Brethren which are at Colosse.

Sometimes Elect or Chosen. *Col.* 3. 12. *Put t*
therefore (as the Elect of God, holy and beloved) bowe
of mercies. 2 *Tim.* 2. 10. *Endure all things for the Elect*
sake, that they may also obtain the Salvation which is i
Christ Jesus with Eternal Glory. 1 *Pet.* 2. 9. *Ye are*
chosen Generation.

They partake of (or have fellowship in) the Me
rits of the same Saviour, *Phil.* 3, 10. *That I m*
know him and the power of his Resurrection, and the fe
lowship of his Sufferings.

They partake also of the same Spirit, 1 *Cor.* 12
13. *For by one Spirit are we all Baptised into one Body*
whether we be Jews or Gentiles, whether we be bond o
free, and have been all made to drink into one Spirit.
Which none ordinarily out of the Church can b
partakers of, *Ephes.* 2. 12. *At that time* (namely
when ye were Gentiles in the flesh, v. 11. That is out o
the Church) *Ye were without Christ, being alien*
from the Common-Wealth of Israel, and strangers fro
the Covenants of Promise, having no hope, and without
God in the World.

Injoying mutually the Benefits of one another
Gifts and Graces, &c. 1 *Cor.* 12. 7. *The manifestation*

of the Spirit is given to every man to profit withal. Rom. 1. 11. 12. *I long to see you, that I may impart unto you some spiritual gift, to the end you may be established: That I may be comforted together with you by the mutual faith both of you and me. Ephes.* 4. 15. 16. *From Christ, which is the head, the whole body being fitly joyned together, and compacted by that which every joynt supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of it self in love.*

Being all helpful as capable, 1 *Cor.* 12. 18. 25. 26. *Now hath God set the members, every one of them in the body, as it hath pleased him, that there should be no schism in the body, but that the members should have the same care one for another, and whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoyce with it.* We have Communion with the Saints in Heaven, &c. *Heb.* 12. 22. 23. *Ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, to an innumerable company of Angels, to the general assembly, and Church of the first-born which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect.* They have a Communion with us by a general concernment, performing in Heaven, &c. *Rev.* 6. 10. *And they cried with a loud voice, saying, how long O Lord, holy and true!* And for particular persons as their state is revealed to them, *Luke,* 15. 7. *Likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.*

By vertue of the participation of this Spirit, all particular Churches in the World, nay all Members thereof are one Body, *Ephes.* 4. 4. 5. 6. *God hath given him to be the Head over all things to the Church, which is his Body, the fullness of him that filleth all in all.*

Artic. 10. The forgiveneſs of ſins.

And in this Church, and the Communion thereof, I no whit at all doubt, but full pardon of ſins, [that is, * acquittance or being freed both from the guilt and puniſhment of them] and ſo acceptance of our perſons, [or reckoning us as righteous] is to be had, (which two points make up what we commonly call Juſtification) and that not through any obſervation of *Moſes* his Law, or for any merits of our own good works, but freely according to the New Covenant, and through the Obedience, Blood, and Sacrifice of Chriſt.

What forgiveneſs of ſin means.

What the conditions of obtaining forgiveneſs.

What the conditions of keeping it.

Now the *Conditions*, or way of actual *Obtaining* this Forgiveneſs and Acceptance, I am convinced to be * Repentance toward God, and Faith in the Blood of Chriſt Jeſus; and the Conditions (or way) of *maintaining* or keeping the ſame, to be * the fruits of ſuch Repentance and Faith, or continuance therein. And accordingly I reſolve to endeavour both to get and keep it.

Proofs.

In the Communion of this Church, *Acts*, 2. laſt. *And the Lord added to the Church daily ſuch as ſhould be ſaved.* Pardon of all ſins, *Acts*, 3. 38. 39. *Be it known unto you men and bretlren that through this man is Preached unto you the forgiveneſs of ſins: and by him all that believe are juſtified from all things, from which ye could not be juſtified by the Law of Moſes.*

Forgiveneſs of ſins and acceptance of our perſons make up Juſtification, *Rom.* 4. 5, 6, 7. *To him that believeth on him that juſtifies the ungodly, his faith is accounted for righteouſneſs, even as David deſcribeth the bleſſedneſs of the man unto whom God imputeth righteouſneſ-*

neſs without works, ſaying bleſſed are they whoſe iniquities are forgiven, and whoſe ſins are covered.

Not through obſervation of *Moſes* his Law, nor merits of our own, &c. *Rom.* 4. from 3. to 16. But freely, *Rom.* 3. 24. *Being juſtified freely by his grace, through the redemption that is in Jeſus Chriſt.* According to the New Covenant, *Heb.* 10. 16, 17. *This is the Covenant that I will make with them after thoſe days, ſaith the Lord: I will put my Laws into their heart, and in their minds will I write them, and their ſins and iniquities will I remember no more.*

And through the obedience of Chriſt, *Romans, For as by one man's diſobedience, many were made ſinners, ſo by the obedience of one, ſhall many be made righteous.* And through the Blood of Chriſt, *Rom.* 5. 9. *Being juſtified by his blood, we ſhall be ſaved from wrath through him.* 1 *John*, 1. 7. *The blood of Jeſus Chriſt, his ſon, cleanſeth us from all ſin.*

As it was a Sacrifice, *Heb.* 10. 14. *For by one offering he hath perfected for ever them that are ſanctified.* The Conditions of obtaining Forgiveneſs are Repentance, *Luke*, 24, 47. *Thus it behoved that repentance and remiſſion of ſins ſhould be preached in his name, among all nations, beginning at Jeruſalem. Acts*, 3. 19. *Repent ye and be converted, that your ſins may be blotted out, when the times of refreſhing ſhall come from the preſence of the Lord.*

And Faith in the Blood of Jeſus Chriſt, *Rom.* 3. 25. *Him God hath ſet forth to be a propitiation through faith in his blood, to declare his righteouſneſs for the remiſſion of ſins.*

The Conditions of maintaining the ſame are the fruits of Repentance. *Math.* 3. 8. *Bring forth* (being now baptiſed for remiſſion of ſins) *fruits meet for repentance.* 2 *Pet.* 1. 5, 6, 7, 9. *Beſides this giving all diligence, add to faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and*

to patience godlineſs, and to godlineſs brotherly kindneſs, and to brotherly kindneſs charity. ——— *But he that lacketh theſe things is blind, and cannot ſee far off, and hath forgotten that he was purged from his old ſins.*

Artic. 11. **The Reſurrection of the Body.**

Farther, I am perſwaded that the Bodies of all deceaſed perſons that ever have lived, howſoever diſolved or ſcattered, ſhall at the laſt day, at the ſound of the Arch-Angel, or Trump of God, again riſe up, and be revived, their Souls returning into them. The dead in Chriſt (that is, thoſe who have died with true Faith in Chriſt) riſing firſt. Only the Bodies of all will be ſtrangely changed; and the Bodies of the Faithful be made all Glorious, like the Body of our Saviour. All this I believe will be done by the Sovereign Will, and Almighty Power of God and Chriſt.

Proofs.

The bodies of all deceaſed perſons ſhall riſe again. 1 *Cor.* 15. 22. *&c. As in Adam all die, even ſo in Chriſt ſhall all be made alive.* And *v.* 52. *The Trumpet ſhall ſound, and the dead ſhall be raiſed. The dead in Chriſt ſhall riſe firſt.* 1 *Theſſ.* 4. 16. The Bodies of all ſhall be ſtrangely changed. 1 *Cor.* 15. 42. 44. *It* (that is the body) *is ſown in corruption, it is raiſed in incorruption; it is ſown a natural body, it is raiſed a ſpiritual body.* The Bodies of the Faithful ſhall be made all Glorious, *&c. Phil.* 3. 20. 21. *The Lord Jeſus Chriſt ſhall change our vile bodies, that they may be faſhioned like unto his glorious body, according to the working whereby he is able to ſubdue all things unto himſelf.*

This

This will be done by the Sovereign Will, &c. *John*, 6. 39. 40. *This is the Fathers will which hath ent me; that of all which he hath given me, I ſhould ſe nothing but ſhould raiſe it up again at the laſt day. nd this is the will of him that ſent me, that every one hich ſeeth the Son, and believeth on him may have ever-aſting life: And I will raiſe him up at the laſt day.* *Cor.* 6. 14. *God hath both raiſed up the Lord, and will lſo raiſe up us by his own power.*

Artic. 12. **And the life everlaſting. Amen.**

And after this none of mankind ſhall ever die more, but live without end; thoſe of them that have done good, ſhall * live in endleſs Glory, Joy, and Happineſſes, enjoying the ſight of God: Which ſtate is commonly called Everlaſting Life, and s the ſame with what we mean by Heaven, Salvation, Bliſs, and other like names. And thoſe who have done evil, in * endleſs ſhame and everlaſting punishment with the Devils or damned Angels: Which ſtate is called the ſecond death, and is the ſame with what we mean by Hell-fire, Hell-torments, and Damnation. All this is truth; and I hereby openly confeſs, profeſs, and avow to all the world, my real belief hereof, and will own, and ſtand to the ſame, nd every part thereof all my days.

What everlaſting life means

What everlaſting death.

Proofs,

None ſhall ever die more, &c. 1 *Cor.* 15. 54. *When this corruptible ſhall have put on incorruption, and this mortal ſhall have put on immortality, then ſhall be brought to paſs the ſaying that is written; death is ſwallowed up in victory.* Thoſe who have done good in endleſs Joy and Glory, &c. *Math.* 25. 34. *Then ſhall the King ſay unto them on his right hand, come ye bleſſed of my Father inherit the Kingdom prepared for you from*

the

the foundation of the world. 1 *John*, 3. 2. *We know that when he ſhall appear, we ſhall be like him; for we ſhall ſee him as he is.*

Which ſtate is commonly called everlaſting life. *Math.* 19. 29. *Every one that hath forſaken houſes, or wife, or children, or lands for my Names ſake, ſhall receive an hundred fold, and ſhall inherit everlaſting life.* They who have done evil in endleſs ſhame and torment with devils, &c. *Math.* 25, 41, 46. *Then ſhall he ſay unto them on the left hand, depart from me ye curſed into everlaſting fire, prepared for the devil and his angels: And theſe ſhall go away into everlaſting puniſhment, but the righteous into life eternal. Dan.* 12. 2. *And many of them that ſleep in the duſt of the earth ſhall awake, ſome to everlaſting life, and ſome to ſhame and everlaſting contempt.* Which ſtate is called the ſecond death, *Rev.* 20. 14. *Death and Hell were caſt into the lake of fire: this is the ſecond death.* And commonly everlaſting fire, &c. *Math.* 25. 46. as before. 2. *Theſſ.* 1. 9. *They who obey not the Goſpel of our Lord Jeſus Chriſt, ſhall be puniſhed with everlaſting deſtruction, from the preſence of the Lord, and from the glory of his power. Eternal damnation. Mar.* 3. 29. *Eternal fire. Jude*, 7. and by other like dreadful names. This faith I muſt not only always hold to in my heart, but openly confeſs and profeſs, *Math.* 10. 32. 33. *Whoſoever therefore ſhall confeſs me before men, him will I confeſs alſo before my Father which is in Heaven, But whoſoever ſhall deny me before men, him will I alſo deny before my Father which is in Heaven. Rom.* 10. 9. 10. *If thou ſhalt confeſs with thy mouth the Lord Jeſus, and ſhalt believe in thine heart that God hath raiſed him from the dead, thou ſhalt be ſaved: For with the heart man believeth unto righteouſneſs, and with the mouth confeſſion is made unto ſalvation.* Of Amen, ſee at the end of the Lord's Prayer.

(a) Pro-

Q. 6. What doſt thou chiefly learn in theſe Articles of thy Belief?

Anſw. First I learn to believe (a) in God the Father who hath made me and all the world.

Secondly in (b) God the Son, who hath redeemed me and all mankind.

(a) Proved in the laſt Article of the Creed. (b) Explained and proved in the ſecond Article. (c) To redeem, is to deliver or bring out of ſlavery, by paying a price called a ranſom, *Deut.* 13. 5. *The Lord your God redeemed you out of the houſe of Bondage.* 1 *Cor.* 6. 19. 20. *Ye are not your own, for ye are bought with a price.* 1 *Tim.* 2. 6. *Chriſt Jeſus gave himſelf a ranſom for all.* All mankind naturally are ſervants, ſlaves, or captives to ſin and to the Devil. *Rom.* 6. 16. *Know ye not that to whom ye yield your ſelves ſervants to obey, his ſervants ye are to whom you obey.* 2 *Tim.* 2. 26. *They are in the ſnare of the Devil, and taken captive by him at his will.* Now Chriſt has redeemed us, that is, *bought us out of his ſlavery of ſin, and from the puniſhment of it, from the curſe of God, and the power of the grave, and everlaſting death. *Tit.* 2. 14. *Who gave himſelf for us that he might redeem us from all iniquity, and purify unto himſelf a peculiar people zealous of good works.* *Iai.* 53. 4 5. *Surely he hath born our griefs and carried our ſorrows.* —— *He was wounded for our tranſgreſſions, he was bruiſed for our iniquities: the chaſtiſement of our peace was upon him, and with his ſtripes we were healed.* *Gal.* 3. 13. *Chriſt hath redeemed us from the curſe of the Law, being made a curſe for us: for it is written, curſed is every one that hangeth on a Tree.* 1 *Cor.* 15. 55. 56. 57. *O death where is thy ſting? O grave where is thy victory? The ſting of death is ſin, and the ſtrength of ſin is the Law; but thanks be to God, which giveth us the victory, through our Lord Jeſus Chriſt.* *Rom.* 8. 1. *There is now no condemnation to them that are in Chriſt.*

What it is to redeem

What means ſlavery by nature

What the redemption wrought by Chriſt

Chriſt

Chriſt did by his death redeem all men, *John*, 1. 29. *Behold the Lamb of God which taketh away the ſin of the world.* *Heb.* 2. 9. *We ſee Jeſus who was made a little lower than the Angels, for the ſuffering of death— That he by the grace of God ſhould taſte death for every man.* 1. *John*, 2. 2. *And he is the propitiation for our ſins, and not for ours only, but alſo for the ſins of the whole world.* Yea even thoſe that periſh. 2 *Pet.* 2. 1. *They privily bring in damnable hereſies, even denying the Lord that bought them, and bring upon themſelves ſwift deſtruction.* But this redemption profiteth * only thoſe who believe and obey the Goſpel. *Gal.* 5. 2. *Behold I Paul ſay unto you, that if ye be circumciſed Chriſt ſhall profit you nothing.* *Heb.* 5. 9. *Chriſt being made perfect, became the Author of eternal ſalvation unto all them that obey him.*

Who are ſaved by this redemption.

Thirdly, in (*e*) **God the holy Ghoſt who ſanctified me and** (*f*) **all the Elect people of God.**

(*e*) Explained and proved in Artic. 8.

(*f*) This comes in as an Explanation of part of the Creed. And as ſuch, it can belong to no Article of the Creed, but the ninth; therefore the Elect or choſen, that is, the choiſe and peculiar people of God (as far as our Church teacheth us to ſearch into this ſecret) are only the Church, for the Saints, or the Sanctified. 2 *Theſſ.* 2. 13. *God hath choſen you to ſalvation, through ſanctification of the ſpirit, and belief of the truth.* 1 *Pet.* 2. 9. *Ye are a choſen generation, a royal prieſthood, an holy Nation, a peculiar people, that ye ſhould ſhew forth the praiſes of him who hath raiſed you out of darkneſs into his marvelous light.* *Pſal.* 105. 43. *He brought forth his people with joy, and his choſen with gladneſs.*

Who are the Elect people of God.

The ſecond part of the Catechiſm, Treats of Duties, *that is, Matters that are to be practiſed.*

Queſt. 7. You ſaid that your God-fathers and God-mothers did promiſe for you, that you ſhould keep God's Commandments: tell me how many there be.

Anſw. Ten.

Qu. Which be they?

Anſ. The ſame which God ſpake in the twentieth Chapter of Exodus, ſaying,

DEut. 4. 13. *The Lord declared unto you his Covenant which he commanded you to perform, even Ten Commandments, and he wrote them upon two Tables of Stone. Deut.* 10. 4. *And the Lord wrote upon the Table, according to the firſt writing the Ten Commandments, which the Lord ſpake unto you in the Mount, out of the midſt of the fire, in the day of the Aſſembly: And the Lord gave them unto me.*

This is the Preamble to the Law: And God therein ſetts forth (1) his (*a*) Authority over us, (2) (*b*) his Property in us, (3) (*c*) his right therefore to make Laws, and laſtly, (*d*) his mercies and deliverances towards us; Namely, to-

(c) **I am** (a) **the Lord** (b) **thy God** (d) **who brought thee out of the land of Egypt, out of the house of Bondage.**

How God has delivered us from the Bondage of sin. Namely, by Christ, bringing us off from the Commission of sin.

wards the old Jews, in delivering them from the Egyptian slavery: Towards us Christians, in delivering us from an harder, but spiritual slavery. *John*, 8. 34, 36, *Verily, verily, I say unto you, whosoever committeth sin, is the servant of sin: If the Son therefore shall make you free, ye shall be free indeed. Rom.* 8. 21. *The creature it self* (that is Mankind, even the Gentile world) *shall be delivered from the bondage of corruption, into the glorious liberty of the children of God.*

What rules for the better understanding the Commandments

And note here two Rules for the better understanding the full import, or the whole meaning of every Commandment.

I. Wherever any thing is forbidden, the contrary thereto is commanded; and again, where any thing is commanded, the contrary is forbidden: As in the first Command, it is forbidden us to have any God but Jehovah, who is indeed the alone true God. Therefore we are commanded thereby, to have Jehovah the true God for our God. *Deut.* 6. 4, 5. *Hear O Israel, the Lord our God is one Lord: And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.* Again in the fifth Commandment we are commanded to honour our Father and Mother; therefore we are forbidden to dishonour them, or even to speak slightly to them, or of them, *Math.* 15. 4. *God hath commanded, saying, Honour thy Father and Mother, and he that curseth his Father or Mother let him dye the death.*

II. Where any thing is commanded or forbidden, all kinds or degrees, all means or occasions thereof, and whatsoever tends thereto is commanded or forbidden; as in the third commandment, it is forbid us to forswear our selves, therefore also, all swearing

ing in ordinary diſcourſe, nay all breach of our promiſes, both which, lead people commonly to forſwear themſelves are forbidden alſo. *Math.* 5. 33. 34. 37. *Ye have heard, it hath been ſaid to them of old time, thou ſhalt not forſwear thy ſelf, but ſhall perform unto the Lord thine oaths. But I ſay unto you, ſwear not at all; neither by Heaven, for it is God's Throne,* &c. *But let your communication be yea, yea, nay, nay; for whatſoever is more than theſe cometh of evil.*

Commandments of the firſt Table, four.

I. **Thou ſhalt have no other Gods (*a*) but me.**

* To have any perſon or thing to ones ſelf for a God, is to pay thereto the ſubmiſſion, honour, love, and obedience which belongs to God; that is, to the Almighty maker, Lord and Governour of all things, which certainly muſt be the greateſt ſubmiſſion, honour, love, and obedience poſſible. [ſee *Anſw.* 10.] (*a*) Inſtead of the words (*But me*) the Hebrew has (*Before my face*) to teach us that we never can have any thing ſo ſecret but it is before the face of God, and plainly ſeen by him. *Heb.* 4. 13. *Neither is there any creature that is not manifeſt in his ſight, but all things are naked and open unto the eyes of him with whom we have to do.*

What it is to have any thing for a God

The ſum of the Commandment, or ſhort ſenſe of it in other words.

" Thou ſhalt own me *Jehovah*, the God of *Iſrael*,
" as the alone Maker, Lord and Governour of all

" things; and thou ſhalt not believe, love, regard,
" or obey any perſon or thing ſo heartily or entirely
" as thou doſt me.

Or ſhorter yet.

" Thou ſhalt have me *Jehovah* for thy God and
" none other, either with me or in my ſtead. *Matth.* 23 37 *Thou ſhalt love thy Lord thy God with all thy heart, and with all thy ſoul, and with all thy mind.*

Note here touching this Command, that as it is the firſt, ſo it in a ſort contains (or in its full meaning includes) all the reſt. *Deut.* 6. 56 *Thou ſhalt love thy Lord thy God with all thine heart.* —— *And theſe words which I command thee this day, ſhall be in thine heart.* That is, they love not God, or perform not this commandment, who do not keep all the reſt.

What it is to make to ones ſelf

II. Thou ſhalt not make to thy ſelf any graven Image nor the likeneſs of any thing that is in heaven above, or in the earth beneath, or in the waters under the earth, thou ſhalt not bow down to them nor worſhip them (*a*) for I the Lord thy God am a jealous God, and viſit the ſins of the

To make to ones ſelf, is plainly to make for ones own uſe; and the uſe here meant, is plainly by the ſcope and drift of the command, limited to worſhiping: Therefore the ſenſe of the Commandment is, " Thou ſhalt not make,
" or cauſe to be made, any
" Image for thy own, or o-
" thers uſe to worſhip. And it is to be noted, that not only graven Images, or Statues but the likeneſs, or Pictures of things, are forbidden to be made for this purpoſe of worſhip, or uſed thereto.

The

fathers upon the children unto the third and fourth generation of them that hate me; and shew mercy unto thousands in them that love me and keep my commandments.

The sum of the Commandment.

" Thou shalt not make to " thy self any bodily Image " of me, who dwell in Hea- " ven, neither shalt thou have " any such Image of me or of " any thing else (whether of " any thing really being or " imagined to be) either in the Heaven, Air, Earth, " Water, or in Hell, to worship, or so much as to " bow thy self thereto. But to me thou shalt bow " down and worship. *Ps.* 95. 6. *O come let us worship, and bow down: let us kneel before the Lord our maker.* *Isai.* 45. 23. *I have sworn by my self, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow.*

What it is to visit the iniquities of the fathers upon the children

(a) The keeping of this Commandment it pleased God to press with two reasons. 1. His special love to mankind: He loves them so, as to be in a sort *Jealous* they should forsake him, and so does narrowly observe their carriage as to any sort of Image. 2. His resolution * to punish for divers Generations such who should break this Commandment, and much longer to reward them who should keep this and the rest of his Laws. *In other words*; I am jealous of thee, lest such having of, or paying outward honour to an Image draw thy heart from the belief and sole worship of me, the Invisible God. And I am resolved to take vengeance, not only upon the persons of those who break this Command, but upon their Children, Grand-children, and great Grand-children. On the contrary, as to those who keep this and my other Laws, I will be merciful to them and their posterity for ever. For a thousand Generations is certainly

certainly longer than the World was then t
ſtand.

To take (or lift up) *the nam*
of God, is an Hebrew Phraſ
for to ſwear, *ſwearing* (or a
oath) is the calling of God t
witneſs of the truth of wha
we ſay, as expecting ven
geance from him the mo
Righteous and All-ſeein
Judge, if we think, believe
or intend the thing otherwiſ

What it is to take the name of God.

III. **Thou ſhalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltleſs that taketh his name in vain.**

What is to ſwear.

than we ſpeak.

What in vain ſignifies.

The Hebrew word which we render in vain, in Scripture has two meanings. 1. It ſignifies, frivolouſly, for no cauſe or due purpoſe. 2. Falſly, and ſo it is uſed in the ninth Commandment. *Deut.* 5. 20. *Neither ſhalt thou bear falſe witneſs againſt thy Neighbour.* Will not hold guiltleſs, that is, will ſurely and ſeverely punish, *Zac.* 5. 3. 4. *I will bring forth ſaith the Lord of Hoſts the flying roll* (a roll of curſes) *that goeth forth over the face of the whole earth, and it ſhall enter into the houſe of him that ſweareth falſly by my name; and it ſhall remain in the midſt of his houſe, and ſhall conſume it, with the timber thereof, and the ſtones thereof.*

The ſum of the Commandment.

The third Command in other words

" Thou ſhalt not ſwear falſly, nor at thine own
" will; nor ſhalt thou irreverently uſe my name, as
" all thoſe who ſwear in common diſcourſe do:
" Neither ſhalt thou promiſe any thing without in-
" tention and reſolution to perform the ſame, for I
" will ſurely and ſeverely punish this ſin.

Holy,

IV. Remember
at thou keep holy
e Sabbath day,
days shalt thou
bour, and do all
at thou hast to do
t the seventh day
the Sabbath of
e Lord thy God,
it thou shalt do
manner of work
ou and thy son
d thy daughter,
y manservant &
y maidservant,
d thy cattle and
e stranger that is
ithin thy gates;
in six days the
rd made heaven
d earth, the sea
d all that in them
, and rested the
venth day, where-
e the Lord bles-
d the seventh day
d hallowed it.

Holy, is as much as separate and set apart from common or vile uses. Therefore to keep a day holy, is to spend it to those uses and Employments to which it was set apart. A Sabbath is a day of rest; amongst the Jews every day whereon they might do no servile work (that is no *common bodily labour, such as servants are set about) but whereon they were to attend the publick worship of God, and their devotions in private, was called a Sabbath day; whether it were a feast day or a fast day. *Levit.* 23. 24, 25. 32. *In the seventh month, ye shall have a Sabbath, a memorial of blowing of Trumpets, an holy convocation, ye shall do no servile work therein, but ye shall offer an offering made by fire unto the Lord. It shall be unto you a Sabbath of rest, and ye shall afflict your souls in the ninth day of the month at even; from even unto even, shall ye celebrate your*

What Holy means.

What it is to keep Holy.

What a Sabbath is.

What servile work is.

bbath.

Now, touching this Commandment two things
e to be noted. 1. That it is directed not only to
ivate or single persons as the rest, but to Magi-
rates, Parents, or Masters of Families, as those
rds, *Thou nor thy son, nor thy daughter, nor thy man-*
vant, &c. *nor the stranger which is within thy gates*,
plainly shew. Now the reason hereof is, not
but

but that Magiſtrates, Parents, and Maſters of fami-
lies, are to have a care that all the reſt of the Com-
mandments as well as this be obſerved, by thoſe wh
are under them, but becauſe if the Magiſtrate, Pa-
rent, or Maſter of a Family ſhould command an
under them to work on the Sabbath day. It coul
not well be in the power of the perſon ſo commande
to keep the Sabbath; at leaſt ſuch perſon would fa
under temptation to diſobey God, to the end h
might obey the Magiſtrate, Parent or Maſter.

2. It is carefully to be obſerved, that there i
ſomething in this Commandment of a peculiar frame
or nature from all the other Commandments, as be
longing peculiarly to the Jews, namely, a ſtrict bodi
ly reſt on the laſt day of the week: For the Apo-
ſtle tells us expreſsly that the Sabbaths were a sha
dow of that which was to come under the Goſpel.

What a ſpiritual reſt is.

Col. 2. 16. 17. *Let no man judge you in meat or i
drink, or in reſpect of an Holy day, or of the New Moon
or of the Sabbath days, which are a ſhadow of things t
come, but the body is of Chriſt.* Now that ſubſtance
(whereof the Sabbaths were a ſhadow) is a ſpiritua
reſt. *Heb.* 4. 9. 10. *A ceaſing from our own works* (that
is from the ſervice of the world and our own luſts
from fulfilling the deſires of the fleſh and the mind
which are works purely of our own) *as God* (on thi
day) *did from his* work of Creation. So that the
ſpiritual ſenſe of this Commandment is the **Serving
God truly all the days of our life.** A Chriſtians
life ſhould be a perpetual Sabbath or reſt from ſin.
But beſides what ſpiritual matter we are taught by
the ceremonial part of this Law, there is in it Out-
ward Duty, of perpetual equity and juſtice. (1.) In
that general precept with which it begins, *Remem-
ber the Sabbath day to keep it holy*. That is whatſo-
ever time is by the Law ſet apart, and ſo made a
Sabbath or Reſt for the Service of God, be ſure you
ſpend

What the outward duty is here commanded.

pend it to that purpoſe. Even of time, *Give not hat which is Holy unto dogg*ſ, *Matth.* 7. 6. (2.) In the articular Statute which follows, adjuſting or ſetting ut our time betwixt God and our ſelves. *Six days*, &c. God allows us ordinarily ſix days for doing the comon buſineſs of our Calling, and requires us thereto do it; but reſerves one day in ſeven to himſelf. nd ſo indeed he did from the beginning of the World. *Gen.* 2. 2. 3. *On the ſeventh day God ended his ork which he had made, and reſted on the ſeventh day rom all his work which he had made. And God bleſſed he ſeventh day and ſanctified it: becauſe that in it he ad reſted from all his work which God created and made.* Wherefore *the Lords day*, being one day in ſeaven, nd by the Chriſtian Law being ſet apart to God's Worſhip, is by this Commandment to be kept Holy; nd further, other *Chriſtian Faſts and Feaſts* (even s the Jewiſh, amongſt the Jews) are alſo by the quity and reaſon of this Command to be kept Holy n their kind alſo.

How the Lords day comes under this commandment.

How the Faſts and Feaſts of the church come under this commandment.

The ſhort ſenſe of this Command, to Chriſtians, is.

" Remember that thy whole life be a reſt from ſin to the ſervice of God; and in order thereto to keep Holy both in publick and in private all ſuch days as are by Chriſtian Law ſet apart to my Worſhip, but in a more eſpecial ſort the Lord's day, as being the Chriſtian Sabbath.

& Proofs.

The firſt day of the Week was ſet apart from the ime of our Lord's Reſurrection, for publick Chriian Worſhip by Chriſtian Law: For it is called *he Lord's day* (as the Holy Communion is called *the*

Lord's Supper) becauſe both of them alike, of ou
Lord's own appointment, and this in all likelyhood
during thoſe forty days in which he converſt with hi
Diſciples after his Reſurrection. For both our Lor
frequently himſelf appeared on it, and obſerved
himſelf in this time, which was a Practical Inſtitu
tion of it, and it has been obſerved ever ſince by th
Chriſtian Church. Firſt, It is plain our Lord ob
ſerved it himſelf in the aforeſaid time, betwixt hi
Reſurrection and Aſcention, appearing to his Apo
ſtles and Diſciples thereon. *John*, 20. 19. 26. *Th
ſame day at evening, being the firſt day of the week, whe
the doors were ſhut, where the Diſciples were aſſembl
for fear of the Jews, came Jeſus and ſtood in the mid
and ſaith unto them, Peace be unto you.* And *v.* 26
After eight days again (that is according to the Jew
iſh way of reckoning on the eighth day) *his Di
ſciples were within and Thomas with them; then cam
Jeſus, the door being ſhut, and ſtood in the midſt a
ſaid, Peace be unto you.* And Secondly, it has bee
obſerved in the Chriſtian Church ever ſince. *Act*
20. 7. *Upon the firſt day of the week when the Diſciple
came together to break bread, Paul preached unto them
ready to depart on the morrow.* Again, *In the Church
of Corinth and Galatia* it was obſerved, and one pa
of the obſervation of it by St. *Paul*'s Order, was,
Collection for the Poor. 1 *Cor.* 16. 1. 2. And the H
ſtories and Laws of all Chriſtian Churches through
out the World, aſſure us it has been in all Ages ſinc
every where obſerved to this day. Now how th
could be, without Order from Chriſt and his Apo
ſtles, is not imaginable.

V. Honour thy Father and thy Mother, that thy days may be long

By *Honour* we underſtan
inwardly a high eſteem, ou
wardly a reſpectful or dutif
carriage towards another, b
reaſon of the good in them,

In the land which the Lord thy God giveth thee.

good that we receive by them. By *Father and Mother*, not only those whom we usually call so, but the King, all Magistrates, all Ministers, and in a word, all that are above us in Place, Years, or any other Excellency; for all these the Scripture commonly calls Fathers.

The short sense of the Commandment, is,

"Thou shalt Honour (with the Degree of Honour due to each) thy Parents, thy King, and all "that are in Authority, or Eminency, both in "Church and State, as also even thy Superiours of "all sorts,

VI. Thou shalt do no murder.

Murder, according to common use, signifies the unlawful Killing any person: But we are to take in here according to the second Rule, all that leads or tends to Murder. *What murder is.*

The sense of the Commandment, is,

Thou shalt not knowingly Kill, or even Wound, Maim, or Strike any one without Lawful Authority; Nay, thou shalt not to thy power, be causlesly angry with any; much less bear Malice or Revenge to, or otherwise Provoke any person; but thou shalt be careful both of thy own and others life.

Proofs.

Against * Causless Anger, Hatred, Malice, Revenge, and Provoking. *Matth.* 5. 21. 22. *Ye have heard it was said to them of old time, Thou shalt not kill,* *Some other kinds of murder*

kill, and whosoever shall kill, shall be in danger of the Judgment : But I say unto you, whosoever is angry with his brother without a cause, shall be in danger of the judgment : And whosoever shall say to his brother Raca, shall be in danger of the Counsel : And whosoever shall say thou fool, shall be in danger of Hell-fire. Rom. 12. 19. *Dearly beloved avenge not your selves, but rather give place unto wrath, for it is written, vengeance is mine, I will repay it saith the Lord.* 1 *John*, 3. 15. *Whosoever hateth his brother is a murderer.*

What Adultery is in a strict sense.

VII. Thou shalt not commit adultery.

Adultery (strictly taken) is either on a man's part, defileing his Neighbours Wife. (*Ezek.* 18. 6.) Or on a Woman's part (being a Wife) her consenting to be defiled. *Hos.* 4. 13. * Fornication is Naughtiness between single persons ; but both Adultery and Fornication are forbidden by this Commandment, for they are commonly in Scripture used one for the other. *Math.* 5. 32. *I say unto you whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery ; and whosoever shall marry her that is divorced committeth adultery.* And we are here to remember the aforementioned second Rule of all that tends to Fornication, as wanton habits, wanton discourses, and the like. 1 *Cor.* 13. 33. *Evil Communication corrupts good Manners.*

What Fornication is in a strict sense.

Why both forbidden in this commandment.

The sense of the Commandment.

Thou shalt not defile any, either Married or Unmarried Woman ; nor shall any Woman consent to be defiled : But in Thought, Word and Deed shalt thou endeavour to keep Chaft and Pure both thy self and others. *Math.* 5. 28. *I say unto you that whosoever looketh*

looketh on a woman to luſt after her, hath committed adultery already with her in his heart.

VIII. Thou ſhalt not ſteal.

To * *ſteal* is to take away from another that which is his, without his conſent or lawful authority. And all *detaining*, is but a continued taking away. Now * what is every mans own, or his right, the Laws of each Country determine. So that whatſoever, by the Law of the Land, belongs to any one, I may not ordinarily take, nor keep from them, but by their leave or due courſe of Law; Nor may *receive* from thoſe that do unlawfully take from others; for that is detaining.

What it is to ſteal.

What it is every mans right.

The ſenſe of the Commandment.

Thou ſhalt neither take away nor withold any thing from the owner thereof, without his conſent, or due warrant by Law; But thou ſhalt to thy power give and preſerve to all their own, and be thy ſelf both diligent in thy calling and thrifty in thy way of living, that neither thou nor thine may want, but rather be able to help others. *Epheſ.* 4. 28. *Let him that hath ſtole, ſteal no more: But rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.*

IX. Thou ſhalt not bear falſe witneſs againſt thy Neighbour.

What bearing Witneſs means.

Theſe words *witneſs* and *bearing witneſs*, though they chiefly ſeem to belong to what is ſaid for, or againſt men, before Judges and Magiſtrates, yet are applyed in very many places of holy Scripture, to what people ſay on other ordinary occaſions, approving or diſliking, ſpeaking well or ſpeaking ill of their Neigbours perſons or actions. Thus, *all bare him witneſs, Luke* 4. 22.

What our neighbour means.

4. 22. That is, all highly approved and applauded him. And * by *neighbour* the Scripture means any perſon, whether Familiar or Stranger, Friend or Foe, living near or far off. Thus the Samaritan, a Stranger, an Enemy, a man of falſe and different Religion, was as our Lord teacheth us, Neighbour to the Jew. *Luke* 10. 29, to 38. But we are to take in here according to the ſecond Rule, above laid down, all that tends to ill reporting: Namely *all raſh Cenſures* and Judging others. *Mat.* 7. 1, *Judge not that ye be not Judged.*

What alſo forbidden in this command-ment.

Senſe of the Commandment.

Thou ſhalt not in any caſe ſpeak of or againſt any one, what thou doſt not know to be true. Nay except in caſes of juſtice and charity, thou ſhalt not ſpeak of others that evil, which thou knoweſt of them, but always have a care of other peoples good name as well as thine own.

What it is to covet.

X. **Thou ſhalt not Covet thy Neighbours houſe, thou ſhalt not Covet thy Neighbours Wife, nor his Servant, nor his Maid, nor his Ox, nor his Aſs; nor any thing that is his.**

To *Covet* here ſignifies ſo to deſire, as to contrive means how to compaſs, even unjuſtly, what we deſire. This is plain by, *Mark* 10. 19. Where our Saviour repeating all the Commands of the ſecond Table, in ſtead of, Thou ſhalt not Covet, ſays, *Defraud not.* And *Joſh.* 7. 21. *When I ſaw among the ſpoils — Then I Coveted and took it, &c.*

Senſe

Sense of the Commandment.

Thou shalt not so desire any thing, which thou seest any one to have, as to contrive to come by it unjustly, or without his consent; but thou shalt be contented with thy own condition; without any irksome cares, depending upon God for meet supplies and a blessing upon thy honest labours. *Heb.* 13. 5. *Let your Conversation be without Coveteousness, and be content with such things as ye have: For he hath said, I will never leave thee, nor forsake thee.* And Read *Mat.* 6. 25. to the end of the Chapter.

Qu. 9. **What dost thou chiefly learn by these Commandments.**

Ans. **I learn two things: My duty towards God and my duty towards my Neighbour.**

Thus our Saviour taught us. *Mat.* 22. 37, 38, 39. *Thou shalt love thy Lord thy God with all thy heart, and with all thy soul, and with all thy mind: This is the first and great Commandment; And the second is like unto it, Thou shalt love thy Neighbour as thy self.* My Duty towards God in the first Table, or four first Commandments. My Duty towards my Neighbour in the second Table, or in the six other Commandments.

What commandments teach us our duty towards God.

What teach us our duty to our neighbour

But note here, we are from the second Table to learn also our duty to our selves, for in that we are required, by the sum or short of it, to love our Neighbour as our selves, it is plain we are thereby bound to bear such a love to our selves, soul and body, that the love of our selves may be in all regards a rule and measure to us for loving our Neighbours. We must therefore account the sixth, seventh, eighth, and ninth Commandments do require us to have a true care of our own life, Chastity,

Whence we are taught our duty to our selves.

What our inward

duty to our ſelves is.

ty, Eſtate, and good Name, and forbid us whatever is contrary to ſuch care.

By the 6, 7, and 8 command-ment.

Qu. 10. **What is thy duty towards God.**

A way to under-ſtand the command-ments by this An-ſwer.

An. **My duty towards God is to** (1) **believe in him, to fear him, and to love him, with all my heart, with all my mind and with all my ſtrength. To** (2) **worſhip him, to give him thanks, to put my whole truſt in him, to call upon him,** (3) **to honour his holy name, and his word,** (4) **and to ſerve him truly all the days of my life.**

This and the following Anſwer need not much either to be explained or proved. If the learner do but underſtand * to apply the words which expound each Commandment to the Commandment expounded by them, it may ſuffice. And to that purpoſe the figures placed in the body of the Anſwer ſerve.

This Anſwer contains the ſum of the firſt Table.

Note here, firſt, believing in God is moſt properly and juſtly put as the firſt duty to him: As by believing we underſtand both a believing his being, and believing his Teſtimony—or in other terms both believing that there is a God, and believing whatſoever God hath ſaid is true. *Hebrews*, 11. 6. *He that cometh unto God muſt believe that he is.* 2. *Chron.* 20. 20. *Believe in the Lord your God, believe in his Prophets.* If we do not believe that God neither can be deceived nor will deceive, we ſhall never believe his Prophets or his word. And if we believe not God and his word, we ſhall never perform our duty to God, our ſelves, or others.

Note ſecondly, the words to *worſhip him*, which are all that can be well apply'd to the ſecond Commandment, when they are apply'd particularly to it,

it, must be taken in a particular sense, for bodily worship. 2. *Chron.* 29 29. *And when they had made an end of offering—— They bowed themselves, and worshipped.*

Quest. 11 What is thy duty towards thy Neighbour.

Ans. My duty towards my Neighbour is to love him as my self, to do to all men as I would they should do unto me; To love honour, and succour my father and mother, to honour and obey the King, and all that are put in Authority under him: To submit my self to all my Governours, teachers, spiritual pastors, and masters, to order my self lowly and reverently to all my betters, (6) to hurt no body by word nor deed, (8) to be true and just in all my dealings. (6) To bear no malice nor hatred in my

Sum of the second Table.

Mat. 22. 29. *The second* [Great Commandment] *is like unto it. Thou shalt love thy Neighbour as thy self.* *Mat.* 7. 12. *All things whatsoever ye would that men should do unto you, do ye even so to them, for this is the Law and the Prophets.*

5. *The Duties of the fifth Commandment.*

Proofs.

Of what needs Proofs. Obey the King and all, &c. 1. *Pet.* 2. 13. 14. *Submit your selves to every ordinance of man for the Lords sake, whether it be to the King as supreme, or unto Governours, as unto them that are sent by him, for the punishment of evil doers, and for the praise of them that do well.* To submit my self to all my Governours, Teachers, &c. *Heb.* 13. 17. *Obey them that have the rule over you, and submit your selves: for they watch for your*

heart; (8) To keep my hands from picking and stealing, (9) And my tongue from evil speaking, lying and slandering, * To keep my body in Temperance, Soberness and Chastity: Not to covet nor desire other mens Goods, but to learn and labour truly to get mine own living, and to do my duty in that state of life unto which it shall please God to call me

What our duty to our body.

souls, as they that must give account, that they may do it with joy and not with grief: for that is unprofitable to you. Order our selves lowly and reverently to all our betters. *Rom.* 13. 7. *Render therefore to all their dues,——Custom to whom custom, fear to whom fear, honour to whom honour.*

Picking, signifies lesser acts of Thievery, with which commonly Malefactors begin. *Stealing* here, is to be understood of things of better value. **Truly**, that is honestly, and by my own Industry. 2 *Thess.* 3. 11. 12. *We hear there are some which walk disorderly, working not at all, but are busy-bodies: Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work and eat their own bread.* **I do my duty in that state of life**, &c. 1 *Cor.* 7. 20. *Let every man abide in the same calling wherein he was called.* *Rom.* 12. 11. *Not slothful in business.*

The third part of the Catechiſm, Treats of Prayer, *or what we are to ask of God.*

Qu. 12. My good Child, know this, that thou art not able to do theſe things of thy ſelf, nor to walk in the Commandments of God, and ſerve him without his ſpecial Grace, which thou muſt learn to call for by diligent Prayer. Let me hear therefore if thou canſt ſay the Lord's-Prayer.

Proofs.

THOU art not able to do thoſe things of thy ſelf. *John* 15. 4, 5. *As the branch cannot bear Fruit of it ſelf, except it abide in the Vine, no more can ye except ye abide in me: I am the Vine, ye are the Branches, he that abideth in me, and I in him, the ſame bringeth forth much Fruit, for without me ye can do nothing.* 2. *Cor.* 3. 5. *Not that we are ſufficient of our ſelves, but our ſufficiency is of God.* Special Grace, that is, particular aſſiſtance given to each perſon, for every good act; which Grace we are at all times, eſpecially in Temptation, to pray for. 2. *Cor.* 12. 8. 9. *For this I beſought the Lord thrice, that it might depart from me; and he ſaid unto me, my Grace is ſufficient for thee, for my ſtrength is made perfect in weakneſs.* And ſuch aſ-

ſiſtance God, under the Goſpel, denies to none who ſeek it, and make uſe of it, *Luke* 11. 13. *If ye being evil know how to give good gifts unto your children, how much more ſhould your heavenly Father, give the holy Spirit to them that ask him.* *Math.* 25. 29. *Unto every one that hath ſhall be given, and he ſhall have abundance: but from him that hath not ſhall be taken, even that which he hath.*

This Prayer ought to be uſed as a Prayer, and not only as a Pattern to make our Prayers by. *Luk.* 11. 2. *He ſaid unto them, when ye pray, ſay, Our Father which art in Heaven.*

What the uſes of the Lords prayer are

Anſw. **Our Father which art in heaven.**

The Invocation, or Call on God.

The word *Father* beſpeaks 1. Being the chief cauſe of our coming into the world. 2. Tender love and care of us. God is a Father to us chiefly on a threefold account. 1. Of Creation, *Acts*, 17. 28. *In him we live and move, and have our being——— for we are all his offspring.* 2. Of Maintenance, *Pſ.* 22. 9. 10. *Thou art he that took me out of my mothers womb, thou didſt make me hope, when I was upon my mothers breaſts: I was caſt upon thee from the womb, thou art my God from my mothers belly.*

What the word Father imports.

How God is a Father to us.

3. Of Redemption, having purchaſed us to be his Adopted Children, and Co-Heirs of his Son in Glory. *Epheſ.* 1. 5. 7. *Having predeſtinated us to the adoption of Children by Jeſus Chriſt——— in whom we have redemption through his blood.*

Which art in Heaven, notes the Infinite Majeſty, Power and Providence of God over all.

The

The ſhort ſenſe in other words.

"O moſt Tender and Careful, yet Almighty and "moſt Glorious God!

How many Petitions in the Lords prayer, and what they are.

Here follow, as the body of this Prayer, ſix Petitions, whereof the three firſt concern God and his Glory, according to that Rule our Lord gave us: *Matth.* 6. 33. *Seek ye firſt the Kingdom of God, and his righteouſneſs, and all theſe things ſhall be added unto you.* The three laſt concern our own wants.

I. Pet. Hallowed be thy Name.

What the Name of God here means.

The *Name* of God, ſignifies God himſelf, as known to us. *Pſ.* 20. 1. *The Lord hear thee in the day of trouble, the Name of the God of Jacob defend thee* ——— *Hallowed*, that is, thought of, entertain'd, treated and mentioned, with all holy awe, reverence and honour.

What Hallowed means.

The ſhort ſenſe of the Petition.

"I pray that not only by my ſelf, but by all in "Heaven and in Earth thou mayſt be ever acknow-"ledged, worſhiped, feared and glorified.

II. Thy Kingdom come.

What the Kingdom of Gods nature is.

There is a double Kingdom of God; the one here in the ſouls of men, when all their affections, purpoſes, and actions are ſubject to God's Law: *When even imaginations and every high thing that exalteth it ſelf againſt the knowledge of God is caſt down, and every thought brought into captivity to the obedience of Chriſt.* (2 *Cor.* 10. 5.) *The peace of God ruling in the heart*, *Col.* 3. 15. The other in the world to come, when all his Saints ſhall reign with Chriſt in Glory everlaſting. *Rom.* 5. 17. —*They which receive the gift of righteouſneſs ſhall reign in life by one Jeſus Chriſt. Heb.* 12. 28.

Receiving

Receiving a Kingdom which cannot be moved. 2 P. 1. 11. *An Entrance ſhall be Miniſtred unto you* [the Saints] *abundantly, into the everlaſting Kingdom of our Lord and Saviour Jeſus Chriſt.*

The ſhort ſenſe of the Petition.

" And that thy Grace may bring into Subjection " my heart and the hearts of all people, ſo that the " time may haſten, when all thy Saints ſhall reign " with thee in Glory everlaſting.

How and by whom the Will of God is done in Heaven.

III. Thy will be done in earth as it is in Heaven.

The Angels do the Will of God in Heaven, and that moſt diligently, ſpeedily, cheerfully and impartialy. *Pſ.* 103. 20. 21. *Bleſs the Lord ye his Angels that excel in ſtrength, that do his commandments, hearkening unto the voice of his word. Bleſs ye the Lord all ye his Hoſts, ye Miniſters of his that do his pleaſure.*

But it is to be noted, the Will of God may be done not only *by us*, but alſo *with*, *in*, or *upon us* : And it is ſo, when what he Wills concerning us in the Government of the World, that is, in the Diſpoſing of all things here below, does come to paſs upon us, and of us ; for whatſoever does come to paſs, is certainly God's Will. *Pſ.* 135. 6. *Whatſoever the Lord pleaſed, that did he in Heaven and in earth, in the ſeas, and all deep places.* Now it is our duty to pray for both, that we may do his Will, and that his Will may be done with us and ours. *Math.* 26. 39. *He fell on his face and prayed, ſaying, O my Father if it be poſſible let this cup paſs from me ; nevertheleſs not as I will, but as thou wilt.* *Acts*, 21. 14. *The will of the Lord be done.*

The

The ſhort ſenſe.

" And may both I and all Creatures, even as do
" the Angels in Heaven, moſt diligently, ſpeedily,
" cheerfully, and faithfully do, and ſubmit to thy
" Will in all things.

What bread means.

IV. Give us this day our daily Bread.

Bread here ſignifies all the Neceſſaries of life. The word rendered Daily, either that of the day coming on, or agreeable to our Conditions. *Prov.* 30. 8. *Give us neither poverty nor riches, feed me with food convenient for me.*

What daily.

The ſhort ſenſe.

" As to this World, give us, good God, day by
" day while we live here, what may conveniently
" ſuffice us.

V. And forgive us our treſpaſſes as we forgive them that treſpaſs againſt us.

In the Original Language it is, *Forgive us our debts as we forgive our debtors.* Even ſin makes us indebted to God's Punishing Juſtice: As he who was a great ſinner is ſaid in the Parable. (*Matth.* 18. 24.) *To have ought to his Lord ten thouſand talents.* That is, near Two Millions of our Money.

What to forgive us our treſpaſſes.

To forgive our Treſpaſſes, is to free us from all punishment both here and hereafter due to us for Sin; but eſpecially future and eternal vengeance: from whence God always does free the Faithful, tho' he may punish their ſins here. *Pſ.* 99. 8. *Thou anſweredſt them O Lord our God: thou waſt a God that forgaveſt them, though thou tookeſt vengeance on their inventions.* A plainer Inſtance more at large, ſee in Holy

David's

David's Caſe. 2 *Sam.* 12. from Verſe 9 to 19

This Petition only has a Condition expreſsly added to it, without the performance of which, we cannot expect the Bleſſing we pray for. *Matth.* 6. 14, 15. *For if ye forgive men their treſpaſſes, your heavenly Father will alſo forgive you. But if ye forgive not men their treſpaſſes, neither will your heavenly Father forgive your treſpaſſes.*

The ſhort ſenſe.

" And free us from the Vengeance, both preſent " and to come (but eſpecially that to come) due un- " to all our ſins: Even as I deſire all may be freed " from the Vengeance due to them for any wrong " done me.

What it is properly to tempt.

VI. And lead us not into temptation but deliver us from evil.

* To Tempt, properly ſignifies to Try. But in common uſe, as well as moſt frequently in Holy Scripture it is as much as * to entice into ſin, or affright from duty. To be Tempted in the preſent ſtrict ſenſe, is to be overtaken or prevailed with by ſuch enticement, or determent to ſin. *Jam.* 1. 13. *God cannot be tempted with evil. Gal.* 6. 1. *Brethren if a man be overtaken in a fault, ye which are ſpiritual, reſtore ſuch an one in the ſpirit of meekneſs, conſidering thy ſelf, leſt thou alſo be tempted.* God is ſaid to *lead us into temptation*, when juſtly withdrawing his Grace, which we have abuſed, he leaves us to our ſelves to be overcome by any Temptation which he ſuffers to befal us. *From evil*, may in the original ſignify, either *from the evil*, that is from the hurt of the temptation, or *from the evil one*, to wit from the devil (the great tempter to ſin and executioner of the punishment due to it) as it ſignifies, *Matth.* 13. 38. *The children of the wicked* [or evil] *one.*

What it is in common uſe, and what to be tempted.

When God leads into temptation.

What is meant by from evil.

The

The ſhort ſenſe.

" And never, O Lord, in any enticements to ſin, " or frights from our duty, withdraw thy Grace from " us, ſo as to leave us to be overcome by ſin. But " preſerve us from the miſchief of the temptation, " and power of the tempter.

Here in *St. Luke*, Chap. 11. 4. the Lord's Prayer ends. But *St. Math.* (Chap. 6. 13.) adds, as we have it ſeveral times in our Common Prayer Book, and uſually otherwiſe, a form of Glorifying, that is, giving Glory to God.

Concluſion.

For thine is the kingdom, and the power and the glory for ever and ever. Amen.

What the uſes of the Concluſion of the Lords prayer:

This Concluſion of the Lord's Prayer is a very fit Form, (1) to expreſs our real ſenſe of God's Majeſty and Greatneſs, and ſecondly to raiſe our Faith and Confidence more ſtrongly to wait for what we have aſked, and ſo to enforce all the Petitions; and withal (3) to give God Praiſe and Glory for all the good things we poſſeſs, deſire, or hope for.

What Amen means

Amen, properly ſignifies truth; and is a Form of expreſſing our conſent to, and our deſires in all the ſeveral parts of the Prayer; uſed antiently and firſt amongſt the Jews, and from them by the firſt and moſt antient Chriſtians. 1 *Cor.* 14. 16 *When thou ſhalt bleſs with the ſpirit* (that is with the Spiritual Gift of a ſtrange Language, *ver* 2.) *How ſhall he that Occupieth the room of the Unlearned ſay* Amen *at thy giving of Thanks, ſeeing he underſtandeth not what thou ſayeſt.*

The ſhort of it.

" For thou alone, O heavenly Father, both art
" ever waſt, and ſhall be, the Sovereign (or High-
" eſt Lord and King) over all, Almighty and All-
" Sufficient. From thee comes every good and
" perfect gift, and to thee be the glory of all to all
" Eternity. May all be ſo: or *We beſeech thee to hear us good Lord.*

Qu. 13. **What deſireſt thou of God in this prayer.**

Anſ (*a*) **I deſire my Lord God our Heavenly Father, who is the giver of all goodneſs** (1, 2, 3,) **to ſend his grace unto me and to all people, that we may** (1) **worſhip him** (2) **ſerve him and** (3) **obey him as we ought to do. And** (4) **I pray unto God that he will ſend me all things that be needful both for our Souls and Bodies:** (5) **And that he will be merciful unto us and forgive us all our ſins; and that it will pleaſe him to**

The beſt Expounding this Anſwer is, as in the Church Expoſition of the Ten Commandments, to Teach Children to *apply the words of the Anſwer to thoſe particular Expreſſions of the prayer to which they belong*, or which they explain. And to this purpoſe the Figures ſerve.

(*a*) *The ſenſe of the Invocation.*

1, 2, 3. *The ſenſe of the 1ſt. 2d and 3d. Petitions.*

So 4. 5. and 6.

(*b*) We may not pray that we never be in Danger, or in Temptation (*Jam.* 1. 2. 3.) *My Brethren count it all*

joy

ſave and defend us (b) in all dangers Ghoſtly and Bodily, and that he will keep us from all ſin and wickedneſs, & from our Ghoſtly Enemy, and from Everlaſting death. And this I truſt he will do of his mercy and goodneſs through our Lord Jeſus Chriſt, and therefore I ſay Amen. (c) So be it.

joy when ye fall into divers Temptations, knowing this that the tryal of your Faith worketh patience. But that when we are in it, we may be ſayed and defended in it, or from the hurt of it, as the Apoſtle teacheth us to hope in God that we ſhall be. 1. *Cor.* 10. 13. *There hath no Temptation taken you but ſuch as is common to Man; but God is faithfull, who will not ſuffer you to be Tempted above what ye are able, but will with the Temptation alſo make a way to eſcape, that ye may be able to bear it.*

(c) So be it, is only the Churches Expoſition of *Amen.*

The fourth part of the Catechiſm, Treats of the Sacraments.

Qu. 14. How many Sacraments hath Chriſt ordained in his Church.

THe word *Sacrament*, not found in holy Scripture but either (1) with the Latin Fathers, or old Doctors of the Chriſtian Church, is ordinarily uſed for any Myſte-

ry or holy ſecret. Or (2) it was more antiently uſed amongſt the Romans (as otherwiſe, ſo) eſpecially for the Oath which New Liſted Soldiers took, that they would not forſake Warfare, till their full time of Warfare (that is twenty five years) were compleat. Hence in our later Divinity there is a double ſenſe of it. In the firſt it is taken more at large; and particularly may be taken in this queſtion, for an holy Rite or Ceremony to be uſed to the end of the World in the ſervice of God. Of the ſecond anon.

what the larger ſenſe of the word Sacrament.

The ſhort ſenſe of the Queſtion.

" How many Holy Rites hath Chriſt appointed " to be in uſe in the ſervice of God in his Church to " the end of the World.

Anſw. **Two only as generally neceſſary to Salvation, that is to ſay, Baptiſm and the Supper of our Lord.**

Paraphraſe or Senſe in other words.

Though there be many other Rites and Orders juſtly in uſe in the Church, in obedience both to Chriſt and his Apoſtles, and to the antient Laws of the Church, ſuch as laying on of hands, both in Confirmation and Ordination; ſuch as Marriage, Burial, and others; Yet there are only two Rites appointed by the Lord, as Badges or Pledges of our Chriſtianity, or as Seals of our Chriſtian Covenant, or means to come to the Benefits of the ſame. Which therefore are *generally neceſſary*, that is, neceſſary to the Salvation of all ſorts of men, ſaved in the common way; and are in a moſt ſtrict ſenſe called Sacraments, as bearing ſome likeneſs to the old Military Oath.

what the meaning of generally neceſſary

Proofs.

Proofs.

Laying on of hands in Confirmation, *Heb.* 6. 1. 2. *Leaving the principles of the Doctrine of Chriſt—— Of the Doctrine of Baptiſm, and of laying on of hands.* And in Ordination, 1 *Tim.* 4. 14. *Neglect not the gift that is in thee, which was given thee by Propheſy, with the laying on of hands of the Presbytery.* 2. Tim. 1 6. *I put thee in Remembrance that thou ſtirr up the gift of God that is in thee, by the putting on of my hands.* Two Rites only appointed pledges of our Chriſtianity. 1 *Cor.* 12, 13. *By one Spirit are we all Baptiſed in one body, whether we be Jews or Gentles, whether we be bond or free; and have been all made to drink in one Spirit.* Or as Seals of our Chriſtian Covenant and means, &c. *Acts* 2. 38. *Then Peter ſaid unto them, Repent and be Baptiſed every one of you in the Name of Jeſus Chriſt, for the Remiſſion of Sins; and ye ſhall receive the gift of the Holy Ghoſt.* Rom. 4. 11. *A Seal of the Righteouſneſs of Faith.* Math. 26. 27, 28. *And he took the Cup and gave Thanks, and gave it to them, ſaying, Drink ye all of it, for this is my bloud of the New Teſtament, which is ſhed for many, for the Remiſſion of Sins.*

Only two proper Sacraments.

Theſe generally neceſſary to Salvation 1 *Pet.* 3. 21. *The like figure whereunto even Baptiſm now ſaveth us. John,* 6. 53. *Verily, verily I ſay unto you, except ye eat the fleſh of the Son of Man, and drink his blood, ye have no life in you.*

Queſt. 15. What meanſt thou by (*d*) this word Sacrament.

Anſ. I mean an outward and viſi-

(*d*) Namely, by the word Sacrament taken in the ſecond ſtrict and proper ſenſe, for a Badge of Chriſtianity, and Seal of our Chriſtian Covenant. (*e*) Or an inward and ſpiritual grace, that is of ſome unſeen

What an inward & ſpiritual grace

ble Sign (e) of an inward and ſpiritual grace, given unto us ordained by Chriſt himſelf, as a means whereby we receive the ſame, and a pledge to aſſure us thereof

When the Sacraments do people no good.

Q. 16. How many parts be there in a Sacrament?

A. Two, the outward and viſible ſign, and the inward and ſpiritual grace.

When they do them harm.

unſeen gift and favour of God, beſtowed on us as the Fruit of the Covenant; of which Benefits and the Covenant of Grace, we have ſpoken before on Anſwer 2 and 3.

Still thus ſtrictly and properly taken. Note the outward part alone being received does no good. *Acts*, 8. 13. 21 23. *Simon* (the Sorcerer) *was baptiſed* yet had *neither part nor lot in the gift of the Holy Ghoſt or Kingdom of Heaven*; but was, notwithſtanding his Baptiſm *in the gall of bitterneſs, and bond of iniquity*. Nay receiving the outward part alone, when we by our unfitneſs hinder God from adding the inward part, namely his Grace, may do much harm. 1 *Cor.* 11. 29. *For he that eateth and drinketh unworthily, eateth and drinketh damnation to himſelf, not diſcerning the Lord's Body.*

Q. What is the outward and viſible ſign or form in Baptiſm?

A. Water wherein the perſon is (f) baptiſed, In the name of the Father, and of the Son and of the Holy Ghoſt.

What it is to be Baptiſed In the name of the Father, &c.

Water. Act, 8. 36. *See here is water, what doth hinder me to be baptiſed?* (f) The appointment of this Form of Baptiſm, ſee *Math.* 28 19. *Go ye and teach all nations, Baptiſing them, In the Name of the Father, and of the Son, and of the Holy Ghoſt.* To be Baptiſed in the Name ('tis into the Name) of theſe three, is to be Conſecrated or given up:

(1) To

(1) To the belief of them; ſo as to receive for divine truth, whatſoever has been revealed or taught by any one of them. (2) To the obedience, moſt intire Subjection, and Governance of them. 1 *Cor.* 1. 13. 14. 15. *Were ye baptiſed in the Name of Paul? I thank God that I baptiſed none of you but Criſpus and Gaius, leſt any ſhould ſay, that I had baptiſed in mine own name.*

Qu. 18. **What is the inward and ſpiritual grace?**

Anſ. **A death unto ſin, and a new birth unto righteouſneſs, for (f) being by nature born in ſin, and the children of wrath, we are hereby made the children of grace.**

* To be dead to ſin, is to be freed from under the power of it. *Rom.* 6. 7. *He that is dead is freed from ſin.* *What a death unto ſin means.*

* To be new born unto righteouſneſs here, is to be by God endued with diſpoſitions and ability, and every way engaged, and aſſiſted to live righteouſly. That this is the inward fruit of Baptiſm by the Goſpel, appears from *Rom.* 6. 2. to the 7. *How ſhall we that are dead to ſin, live any longer therein? Know ye not that ſo many of us, as were baptiſed into Jeſus Chriſt, were baptiſed into this death; therefore we are buried with him by baptiſm into death; that like as Chriſt was raiſed up from the dead by the glory of the Father, even ſo we alſo ſhould walk in newneſs of life:* Read the reſt. *What being born in ſin and children of Wrath.*

(f) The ſenſe is, Being of our ſelves, and according to common courſe of birth, corrupt, worthy of God's anger or diſpleaſure, of preſent curſe and future miſery, * we are by Baptiſm admitted into God's Church, and put under the means and influence of God's bleſſing and favour for the obtaining all ſpiritual benefits; eſpecially pardon, grace and glory. This was proved (as to the Benefits) under the Anſwer to Qeſt. 2. Now that we are born in ſin, ſee, *Grace.* *How we are by baptiſm made children of Grace.*

Pſ.

Pſ. 51. 5. *I was ſhapen* (the Hebrew rather ſignifies *born*) *in iniquity, and in ſin did my mother conceive me.* And *Epheſ.* 2. 3. *Being by nature children of wrath, even as others.*

Qu. 19. (*g*) **What is required of perſons to be Baptiſed?**

* *Who are perſons to be Baptiſed.*

Anſw. (*h*) **Repentance whereby they forſake Sin; and Faith whereby they ſtedfaſtly believe the promiſes of God made to them in that Sacrament.**

(*g.*) The ſenſe is, what is the Condition to be performed by the perſons to be Baptiſed, that they may receive thoſe Benefits. * Now perſons to be Baptiſed are of two ſorts——— Either, (1) Of Riper Years, *viz.* Jews, Mahometans, Heathens, &c. being Converted to the Chriſtian Faith: As alſo any, who have lived within the Church, but unbaptiſed. Or 2 Infants of Chriſtian Parents, at leaſt by one ſide. 1 *Cor.* 7. 14. *The unbelieving husband is ſanctified by the Wife; and the unbelieving Wife is ſanctified by the Husband, elſe were your Children unclean, but now are they holy.*

(*h.*) The Anſwer here returned belongs to thoſe of ripe years: from them is required Repentance and Faith, together with the profeſſion thereof, actually in their own perſons, before Baptiſm. *Matth.* 3. 6, 7, 8. *And they were Baptiſed of John in Jordan, Confeſſing their ſins: And when he ſaw many of the Phariſees and Sadducees come to his Baptiſm, he ſaid unto them—— bring forth fruits meet for Repentance.* Acts 8. 37. 38. *Philip ſaid, if thou believeſt with all thine heart thou mayſt: And he anſwered and ſaid, I believe that Jeſus Chriſt is the Son of God. And he commanded the Chariot to ſtand ſtill, and they went down both into the water, both Phillip and the Eunuch, and he Baptiſed him.* Note,

Note, the Nature of Repentance and Faith here ſet down. True Repentance is * the *forſaking of ſin.* * *Sin is the Trangreſſion of the Law of God.* 1. *John* 3. 4. Now * the Law is Tranſgreſſed either by Outward Acts, or by the Inward Diſpoſition and Temper of Souls. By Outward Acts, when we leave undone what the Law commands (which we call ſin of omiſſion) or when we do what it forbids. (which we call ſin of Commiſſion.) Again we Tranſgreſs the Law when the Inward Diſpoſition and Temper of the Mind is diſagreeable to that which the Law of God Commands or allows. *Coloſſ.* 1. 21. *You were ſometimes alienated* (namely *from the Life of God. Epheſ.* 4. 18. or from a Godly Life) *and Enemies in your minds by wicked works.* Now Repentance is the forſaking all theſe kinds of ſins: * Acts of Sins, by amending and ſinning no more. *John.* 5. 14. And * of Diſpoſitions or ill temper, and cuſtom of ſin, by Endeavouring to recover our ſelves from, or to break our ſelves of all cuſtom, love and inclinations to ſin; which inclinations are Enmity to God. As to *Acts*, ſee *Judg.* 10. 16. *The Children of Iſrael put away the ſtrange Gods from among them* (here they amended in regard of their having Committed Idolatry, *ver.* 6.) *And they ſerved the Lord.* Here they amended their Omiſſions of God's ſervice in having forſaken the Lord, *v.* 6. and 10. And this was true Repentance accepted by God, as follows, *v.* 16. Read the whole ſix verſes. And as to *ill affections, or habits of ſin, temper*, ſee *Gal.* 5. 24. *They that are Chriſts have Crucified the Fleſh, with the Affections and Luſts.* That is, have broke themſelves of the love and cuſtom of Sin. Thus as to Repentance.

What Repentance is.

What ſin is.

How the Law is Tranſgreſſed.

What ſin of omiſſion.

What ſin of commiſſion.

How we muſt repent of acts of ſin.

How of habits, or cuſtoms of ſining.

Faith, as thereby we mean a Grace or Chriſtian Vertue in us, is taken in ſeveral ſenſes: It ſhall ſuffice to inſiſt on that, wherein it is taken here (very

What Faith is, as distinct from Repentance.

strictly) as a part of the Condition required of us. *viz.* for a particular Christian Grace, different from Repentance, Hope, &c. and so it is truly said here to be * *a stedfast belief of the promises.* That belief is most surely proved *stedfast*, * which sets a man on the performance of the condition of the promises.

**What belief of the promises is stedfast*

What the promises which Faith is chiefly to believe.

Those promises are *of the Benefits* before-mentioned, namely, *pardon* of all past sins, *Grace* to enable us to do our duty, and *Glory* as the Reward of it, if done. *Acts.* 2. 28, *Repent and be Baptised every one of you in the Name of Jesus Christ, for the Remission of sins, and ye shall Receive the gift of the holy Ghost. Mark* 16. 16. *He that believeth and is Baptised, shall be saved.* Now such a stedfast belief of the promises as is here required cannot perhaps be better described than if we say it is, *A dependance on God* (according to his promises through Christ) *in a way of well doing.* Thus also as to Faith.

A short description of stedfast Christian Faith.

Qu. 20. **Why then are Infants Baptised,** (*d*) **when by reason of their tender age they cannot perform them.**

Answ. **Because they promise them both by their sureties, which promise when they come to age themselves are bound to perform.**

There is no positive proof here set down for the Baptism of Infants, because the present Church received that practice from the Primitive and Apostolical Church, by as firm and constant a Practical Tradition, as that whereby she received the Scriptures of the New Testament, or the Creed. And as to no more express mention of Baptising Infants in the New Testament it self, they who know the Customs and State of the Jewish Church when our Lord Instituted Baptism, know that he taking the Ceremony of Baptising from the Jewish Usage of admitting Proselytes

What Proselytes are.

(tha

(that is Converted Strangers) into their Church, needed only to ſtamp that Ceremony with his Authority, or to preſcribe the Chriſtian uſe of it, *In the Name of the Father, and of the Son, &c.* He needed not to tell of what age perſons to be Baptiſed ought to be. For the Baptiſing of Children amongſt them was ever practiſed ſince the Original of Baptiſm: And it was as uſual to Baptiſe the Children and Houſhold of the Proſelytes as the Proſelytes themſelves.

(g) This is the great objection againſt Baptiſing of Infants: they perform not the conditions of Baptiſm, Repentance and Faith: The anſwer is, they perform them as far as is poſſible to them in that State (and God will not charge upon them that impoſſibility, which he in the courſe of Nature cauſeth) *They vow them both by their Sureties,* who take care that they be informed, as ſoon as capable of that vow; and then they themſelves take it upon themſelves, owning what their Sureties did in their Name: Now that even Children were of old in Covenant with God, and Bound in Vow or Covenant to God, is certain from *Deut.* 29. 10. 11. 12. *&c. Ye ſtand this day all of ye before the Lord your God———Your Elders and your Officers with all the Men of Iſrael; your little ones, your Wives, and thy ſtranger that is in thy Camp, from the hewer of thy wood, unto the drawer of thy Water: That thou ſhouldſt enter into Covenant with the Lord thy God, and into his Oath, which the Lord thy God maketh with thee this day.* That this Covenant, Vow, or Oath, the Children or little ones could not take or make in their own perſons, but only by Sureties or Parents, who ſhould in time by Religious Education, engage them to take it upon themſelves, is as plain by common reaſon. See to *Pſ.* 78. 4. 5. *We will not hide them* (namely God's Commandments) *from our Children, &c.* Read on to *ver.* 9.

Proofs.

Qu. 21. Why was the Sacrament of the Lords Supper Ordained.

Answ. (i) For the continual Remembrance of the (k) Sacrifice of the death of Christ, and (l) of the benefits which we receive thereby.

What Sacrifice is.

Proofs.

(i) *Luke* 22. 19. *This is my Body which is given for you: This do in Remembrance of me.* 1. Cor. 11. 24. 26. *This do in Remembrance of me. For as oft as ye Eat this Bread and drink this Cup, ye do shew the Lords death till he come.* * A Sacrifice (in the strict sense as here) is the Religious slaying and offering some living Creature to God, commonly by the hands of a Priest, according to God's appointment, as an Act of Outward Worship and acknowledgment that we our selves have deserved to dye. Of Sacrifices, some were Expiatory for the obtaining the pardon of Sin, or Offerings of Atonement. Others (Eucharistical) in Testimony of Gratitude for Mercies received, called Thank Offerings. * Christ by his death, became a true Expiatory Sacrifice, an offering for sin, or to make peace for us. *Isai.* 53. 10. *Thou shalt make his Soul an Offering for sin.* Heb. 9. 13. 14. *If the Bloud of Bulls and Goats, and the Ashes of an Heifer sprinkling of the unclean sanctifieth to the purifying of the flesh how much more shall the bloud of Christ, who through the Eternal Spirit, offered himself without spot to God purge your Conscience from dead works to serve the Living God.*

How many sorts of Sacrifices,

What kind of Sacrifice Christ was.

[*Of*] was not in the old Book.

The sense is, by due Receiving this Sacrament we not only maintain the Remembrance of Christ Sacrifice for us, and also of the Benefits of that his

Sacrifice

Sacrifice, but are beſides made partakers of that Sacrifice, and of thoſe benefits. 1. *Cor.* 10. 16 *The Cup of Bleſſing which we bleſs, is it not the Communion of the blood of Chriſt; the Bread which we break, is it not the Communion of the Body of Chriſt.* John 6. 51. *&c. I am the Living bread which came down from Heaven, &c.* Read to *ver.* 59.

Q. 22. **What is the outward part or ſign of the Lords Supper?**

A. **Bread and Wine which the Lord hath commanded (*m*) to be received.**

The outward part remains Bread and Wine after the Conſecration (or Bleſſing of it) and is ſo called by the Apoſtle three times together. 1 *Cor.* 11. 25, 26, *This do ye in remembrance of me.* Here the words of Conſecration end: Then it follows, *For as often as ye eat this bread, and drink this cup,* ſo to Verſe 27. 28. The Bread and Wine therefore are, by the Conſecration of them, changed only as to their uſe, not at all in their ſubſtance.

(*m*) The Command for receiving both, the Wine, as well as Bread; ſee *Matth.* 26. 26, 27. *As they were eating, Jeſus took bread and bleſſed it, and brake it, and gave it to the Diſciples, and ſaid, take eat, this is my body; And he took the cup, and gave thanks, and gave it to them, ſaying, drink ye all of it.* And accordingly *St. Mark* tells us, *Mark,* 14. 23. *He took the cup and gave it to them, and they all drank of it.* Note the word *all* in both Texts.

The command for the Wine as well as Bread.

Q. 23. **What is the inward part or thing ſignified?**

A (*n*) **The Body and Blood of Chriſt which are**

(*n*) The Body and Blood of Chriſt were not ſevered or parted, till his being Crucified: Nor are they in Scripture ever ſpoken of thus ſeverally, but with relation to his Crucifixion, and being made

What the Body and Blood of Christ means.

(o) **verily and indeed taken and received of the faithful in the Lords Supper.**

a Sacrifice for us. Therefore the terms * Body and Blood of Christ, are but an other name for Christ as made a Sacrifice for sin.

(o) The Faithful truly and really, but spiritually, receive the Body and Blood of Christ in his Supper; that is, they by Faith partake of the Sacrifice of his death, or of the Crucified Saviour, and all the Benefits of his Death and Sufferings are truly conveyed to them. That this must be the meaning of these words is proved, because these words, *his Body and Blood, broken and shed* (as here represented and given) do as already said, immediately denote his Sacrifice or him Suffering. Now his Sacrifice (or he suffering) can be no otherwise, verily and indeed (or really) partaked of, and received by us, than by our real receiving and enjoying the Benefits thereof. And both this whole Answer, and this sense of it, are taken out of it, 1 *Cor.* 10. 16. *The cup of blessing which we*, &c. as before.

How the Faithful verily and indeed receive it.

How we are strengthened & refreshed by the Body and Blood of Christ.

Q. 24. **What are the benefits whereof we are partakers thereby?**

Answ. (p) **The strengthening and refreshing of our souls, by the body and blood of Christ, as our bodies are by the bread and wine.**

(p) Supposing we receive the same worthily, the soul is strengthened by the Grace of God hereby conveyed, and refreshed by the apprehension or comfortable hope and assurance both of our pardon and right to Heaven, through the Blood, that is, through the Sacrifice or Suffering of Christ for us.

Q. 25. **What is**

(q) That is, for such preparing themselves, that they may not miss of these Benefits,

and

required of persons (q) who come to the Lords Supper?

A. To examine themselves whether they (r) repent them truly of their former sins (s) stedfastly purposing to lead a new life, having a (t) lively faith in Gods mercies through Christ (u) with a thankful remembrance of his death, and to be in (w) charity with all men.

and together endanger their Souls by an unworthy receiving: As Answ. 16. such Examination is commanded, 1 *Cor.* 11. 28. *Let a man examine himself, and so let him eat of that bread and drink of that cup.* *What the particulars of the practice of repentance.*

(r) Of Repentance, see Answ. 19. and Notes thereon: Steps or practices which lead men to Repentance, are.

1. Examination of our selves touching our particular sins.

2. Consideration of their abominable foulness, odiousness and danger.

3. Confession of them to God, * that is, accusing, judging, and even condemning our selves for them before him. *What true confession of sin.*

4. Endeavour to move our hearts to Godly Sorrow by such Consideration, Confession, and Condemning our selves; which Godly Sorrow seems here chiefly meant by Truly Repenting of their former Sins.

5. Considering with our selves, how we may break our selves of our particular Sins; and advising with our Spiritual Guide hereon, if need be.

6. (s) Resolution and Vow of New Life, through God's help; termed here *Stedfastly purposing to lead a New Life.*

7. Mindfulness of such Resolutions.

8. Prayer to God to forgive us our Sins through Christ's Sacrifice, and to give us his Spirit to assist us both in mourning over all our sins, and reforming them throughly.

And

And finally if we find our ſelves guilty of ſins againſt our Neighbour, reconciliation with our Neighbour, reſtitution, or ſuch ſatisfaction as we are able to make. *Levit.* 6. 2. &c. *If a ſoul ſin and commit a treſpaſs againſt the Lord. and lie unto his neighbour, in that which was delivered him to keep, or in fellowſhip, or in a thing taken away by violence, or hath deceived his neighbour, or* &c. *Then he ſhall reſtore the principal, and add,* &c. Read all to Ver. 8. *Numb.* 5. 7. 8. *Then ſhall they confeſs their ſin which they have done; and he ſhall recompenſe his treſpaſs with the principal thereof, and add unto it the fifth part thereof, and give it unto him againſt whom he hath treſpaſſed. But if the man have no kinſman to recompenſe the treſpaſs unto, let the treſpaſs be recompenſed unto the Lord,, even to the Prieſt, beſide the Ram of the attonement, whereby an attonement ſhall be made for him. Math.* 5. 23. 24. *If thou bring thy gift to the Altar, and there remembreſt that thy brother hath ought againſt thee, leave there thy gift before the Altar, and go thy way, firſt be reconciled to thy brother, and then come and offer thy gift.*

What here meant by a lively faith.

A lively Faith in God's mercy through Chriſt is here no more, than * for us (after ſuch practice or ſuch endeavour of Repentance as before deſcribed) to caſt our ſelves on God's mercy through the moſt prevailing Sacrifice of our Lord Jeſus Chriſt on the Croſs, and truſt for pardon through his Blood alone: This alſo is one part of believing the Promiſſes of God in this Sacrament; eſpecially that Promiſe, *Math.* 26. 28 *This is my Blood of the New Teſtament which is ſhed for many, for the remiſſion of ſins.*

What thankfulneſs means.

Thankfulneſs is the ſtudy of requiting a Courtiſie received: Whence it is plain, we can never be duely thankful to Chriſt, as having died for us, becauſe we never can requite him. The only Thankfulneſs therefore, which is poſſible for us to pay conſiſts of.

1. An

1. An acknowledgment of the infiniteneſs of the Benefit. *What our thankfulneſs to Chriſt muſt conſiſt of.*

2. A giving up our ſelves, ſouls and bodies to be his; that is, to be conformable to his Law, who by his own Blood, bought both our Souls and Bodies to himſelf, and to Infinite Bliſs. 1 *Cor.* 6. 19. 20. *Ye are not your own, for ye are bought with a price.* 1 *Cor.* 3. 23. *Ye are Chriſt's*

Now to beget ſuch Thankfulneſs, nothing can be more proper, than the recollection or remembrance of the Death and Sufferings of Chriſt. We ought therefore when we come to the Lords-Supper, to read, or hear read, at leaſt to think over in our minds, all our Lord's Sufferings. (1 *Cor.* 11. 26.) *As often as ye eat this bread and drink this cup, ye do ſhew the Lord's death till he come.*

Being in Charity, that is, bearing Good-will to all people, whether Friends or Enemies, loving them as our ſelves. *Levit.* 19. 18. *Thou ſhalt not avenge nor bear any grudge againſt the children of thy people, but thou ſhalt love thy neighbour as thy ſelf; I am the Lord.* This Love will approve it ſelf, (1.) in our forgiving them as to any wrongs that they have done us. (2.) In our Praying for them: And (3.) being ready according to our power, to do them all the good we can. *Math.* 5. 44. 45. *Love your enemies, bleſs them that curſe you, do good to them that hate you, and pray for them that deſpitefully uſe you and perſecute you: That you may be the children of your Father which is in Heaven, for he maketh the Sun to riſe on the juſt, and on the unjuſt.* *What to be in charity with all men?*

The end of the Catechiſm.

Of CONFIRMATION.

THeſe words in the Title of the Catechiſm [*Be brought to be Confirmed by the Biſhop*] were reſerved to be explained here in the end, becauſe of their dependance on the Doctrine of the Baptiſm of Infants, and indeed on the whole Body of the Catechiſm. Now touching Confirmation, we are to conſider what it is, and by what Authority it ſtands in the Church.

What Confirmation is; We will gather out of the Order of Confirmation, in the Liturgy or Common-Prayer-Book. The *perſons to be Confirmed* are ſuch, who having been Baptiſed, upon the Engagement of their Sureties, in their Names, are now come to years of Diſcretion, and the knowledge of that Vow ſo made by their Sureties. This knowledge they are ſuppoſed to have got by having learnt and underſtood the foregoing Catechiſm. And of this Knowledge it is required tryal be made, and approbation paſt, before they be admitted to be Confirmed. *The form and manner of it is*, by the Biſhop laying his hand on the head of the perſon Confirmed and bleſſing him, or calling on God, and praying for ſtrengthening and perſevering Grace upon the perſon Confirmed. The *End* or *Deſign of it* is chiefly that all ſuch perſons may take that Vow perſonally upon themſelves, or with their own mouth and conſent before God and the Church, ratify and confirm the ſame. *The outward effect hereof*, is the admiſſion of the perſons Confirmed, to all the Priviledges of grown Chriſtians, and particularly the Capacitating them for the Lord's Supper; this Office being a kind of ſolemn Tranſition, or a paſſing over from Non age, or an Infant ſtate of Chriſtianity, to a riper and grow

grown one. *The inward effect* we may conceive to be, more Grace given by God, for perſeverance, to the devout receiver thereof. Out of all theſe, we may ſumm up this diſcription: Confirmation is an Office in the Chriſtian Church, whereby, and wherein ſuch perſons who have been Baptiſed, upon the Vow, which their Sureties made in their behalf, after they have been Examined and found to underſtand that Vow, do ſolemnly take it upon themſelves, before God and his Church, and being Bleſſed by the Biſhop, with the impoſition of his hand, are by that action commended to God to be made further partakers of the Holy Ghoſt, and by the Church admitted to the Priviledges of grown Chriſtians. [All this plainly is gathered out of the Order of Confirmation.] *What Confirmation is?*

Now as to thoſe *who are to bring the perſons to be Confirmed*, to the Biſhop, they are the Godfathers and Godmothers: To them the Church gives charge touching this matter, in the end of the Office of Baptiſm: And to the end ſo neceſſary an Order may not be neglected, or left unperformed, through any careleſsneſs of Godfathers, Godmothers, or Parents, all Miniſters are required to fit and prepare Children for Confirmation. And by the Law of the Church, are not to admit any young people to the Communion till they have thus regularly paſſed this approbation, and as it were, Seal of Allowance from the Church; nor to ſuffer any perſon to ſtand as Godfather or Godmother to any Child, either at Chriſtening or Confirmation, before the ſaid perſon ſo undertaking hath Received the Holy Communion. And further, the Order of the Church is, that every one ſhall have a Godfather or Godmother, as a Witneſs of their Confirmation. If the Godfather or Godmother, at their Baptiſm, can conveniently be there, 'tis fit they appear, if not, ſome grave perſon may in their ſtead,

To Conclude, tho' *Confirmation* indeed be *no Sacrament*, yet we muſt ackowledge it to be moſt *ſtrictly Sacramental*; that is, an Inſtitution of the Church in order to, and preparing for a Sacrament, namely for the great Chriſtian Sacrament, the Communion of the body and bloud of our Lord. It is an Office in which (to uſe the words of the Church) Children [and not ſeldom perſons beyond Childhood] being now of years of diſcretion, and having learned [that is underſtood] what their Godfathers and Godmothers promiſed for them in their Baptiſm, do themſelves with their own mouth and conſent, openly before the Church Ratify and Confirm the ſame; and alſo promiſe, that, by the grace of God, they will endeavour themſelves faithfully to obſerve ſuch things, as they by their own Confeſſion have aſſented to. By which paſſage it is plain none ought to come, or be admitted to Confirmation but * ſuch who bring with them, firſt, ſome *competent underſtanding*, or good degree of knowledge as to the *Vow of their Baptiſm*. And ſecondly an *hearty approbation* of it, and *conſent* to it. So that * neither (1) *Groſly Ignorant*, nor (2) *Giddy and Heedleſs*, nor laſtly *Lewd and Ungodly* Children or Perſons can without Breach of the Churches Order, receive Confirmation. *Biſhops*, if they know any to be ſuch, neither can nor will admit them. Therefore *Miniſters*, *Parents* and *Godfathers* ought not to bring, or offer ſuch (nor indeed ought ſuch Perſons to come or offer themſelves) to Confirmation. I do not ſay but Biſhops do, and may give many Children and Perſons their *Bleſſing*, whom they not (properly) Confirm: but then they are carefull to make ſuch perſons, whom they bleſs, ſenſible of the difference betwixt a general *Benediction* and the ſolemn offices of *Confirmation*.

Who are to be admitted to Confirmation.

Who may not be admitted.

In a word, *Confirmation*, on the ſide of the per-

ſons who *Receive* it, is a very *ſerious renewal of the Vow of Baptiſm*, or of their Covenant with God in the face of his Church; And therefore ſuch who come to it, are to come with Real Conſideration, Devout Prayer, and Hearty Reſolution before-hand. It will therefore be proper for them, ſome days before they come. (1.) To read over the Order of the Confirmation in the Church Liturgy. (2.) To Conſider and take care they underſtand every part of it; moſt commonly indeed to adviſe with their Miniſter, as to what they underſtand not, either of that, or of their Catechiſm. Then (3) further in ſecret to Examine their Conſciences, whether they truly approve, like of, and conſent to, the ſeveral parts of the vow of their Baptiſm; and whether they be reſolved thereupon: Then (4) in caſe they find themſelves diſpoſed to ſuch Reſolution, to pray to God for his Grace to Enable them to Reſolve with all their hearts, and to keep ſuch Reſolutions. And having thus prayed again and again, then (5) to reſolve in ſecret by the help of God's Grace to be faithful to their Vow: And finally, not but with ſuch Devotion and Reſolution to come, and receive Confirmation publickly, for ſtrengthening the Reſolutions they made in private.

A Prayer which may be uſed by Perſons before they come to be Confirmed by the Biſhop, or even while the Biſhop is Confirming others.

O Lord of Moſt Glorious and Unconceiveable Majeſty, the alone living and true God; who haſt vouchſafed early to call me to the Knowledge of thy Grace, and faith in my Lord Jeſus Chriſt;

Chriſt; I have I confeſs groſly abuſed this knowledge, and often ſinned againſt this thy grace to me: But thou of thine Infinite Goodneſs haſt not caſt me off, nor taken thy loving kindneſs, in the means of grace, from me. I have had here a little and there a little; And though I have ſlipt (been vain and idle) yet the ſeed of thy good word, ſown in my heart, has ſprung and grown up, I know not how; and thou haſt magnified thy mercy to me much above others. I therefore with heart and ſoul, and all that is within me, bleſs thee, O God for thine unſpeakable goodneſs at all the ſundry times, and in all the divers manners of it to me: I bleſs thee not only for thy preſerving me hitherto, through the many ſilly, ſenſeleſs vanities, and evil practices of my life; but for thy providing for me, in a comfortable ſort, all along; Eſpecially, for thy giving *Jeſus* Chriſt for me, and Revealing him unto me. And now, O Gracious Father, who haſt ſhewn ſo much love to me, even while a Child of wrath, a Stranger and Enemy unto thee in my mind, forſake me not, when thou haſt brought me nearer to thee by the Faith of thy Son. I do with ſhame and ſorrow acknowledge I have deſerved to be forſaken, yea, utterly caſt off in diſpleaſure, by thee. For I have forſaken thee the Father of all Mercies, and have purſued lying Vanities, which cannot profit. But Lord, I deſire to return: Behold I am here on my knees, on my way returning to thee: O have Compaſion on me, and receive thy Prodigal, now as thy Child for ever. Beſtow upon me the ſpirit of Adoption, an holy and humble heart, cleaving ſtedfaſtly to thee in all child like Love, Reſolution, Duty, and Obedience. Thou took'ſt me, O Lord, for thy Child by Baptiſm, when I knew not what was done to me. Thou haſt now made me in ſome meaſure ſenſible of thine infinite goodneſs.

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purpoſe and deſire to ſtand to the Vow of my Baptiſm: I renounce all my ſins; I believe all to be truth that thou haſt ſpoke, all to be good that thou haſt commanded; for thou canſt ſpeak nothing but what is true, nor command any thing but what is good: I am reſolved by thy grace that thy word ſhall be the Rule of my Faith, and thy Laws evermore the ſquare of my Actions. Now ſuffer me not holy Father to be ignorant of any of thoſe things, that belong to my peace, nor to be indifferent, or negligent, in any of my Duties. Search me, O God, and know my heart: Try me, and know my thoughts, and ſee what wicked ways there are in me. Bring me out of them all, and lead me in the way of life everlaſting: Make me, and keep me, thine Eternally, through my bleſſed Lord and Saviour *Jeſus* Chriſt, who has taught me thus to pray,

Our Father, &c.

FINIS.